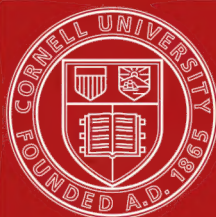


ADVENT
CHRISTIAN HISTORY

ALBERT C. JOHNSON



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ALBERT C. JOHNSON

Publishers' Insert

ADVENT CHRISTIAN HISTORY

A CONCISE NARRATIVE OF THE ORIGIN
AND PROGRESS, DOCTRINE AND
WORK OF THIS BODY
OF BELIEVERS

BY

REV. ALBERT C. JOHNSON

Six years editor of the *Prophetic Mission Quarterly and Record*,
and author of *The Minister's Service Book*.



ADVENT CHRISTIAN PUBLICATION SOCIETY
160 WARREN STREET
BOSTON, MASSACHUSETTS, U. S. A.

1918

PREFACE

THIS History has been written under many pressing cares, labors and hindrances. The writer could not give his whole time to the work consecutively or travel in the different sections of the country, to get facts at first hand—but has corresponded much, ransacked files of old papers extensively, searched old books, gathered what facts he could, which have been written up at various intervals, and are herewith presented. It was requested that the work be brief, concise, and yet comprehensive. This of itself involved no small problem. Many important facts and items of local interest have been omitted and many worthy and faithful workers, who have well served the cause, are not mentioned, from lack of knowledge and space—but those who give the subject a little careful thought will see that it could not be otherwise. We have been deeply interested in the different branches of the cause and have tried to give as impartial and comprehensive a history as possible within the limits assigned.

We have endeavored to develop the narrative of events so far as possible, according to the historical order, and this has made some divisions needful where otherwise the record might have been continued without break. Even thus, some divisions may appear to overlap, or be irregular, as they could not be altogether arbitrary.

Some things have been recorded chiefly to enable us to learn wisdom by the past; to show that we must now avoid narrow and visionary teachings; must cultivate a wide love and fellowship, and energetically and wisely push the work till the very moment of the Saviour's personal appearing.

If we do this, and the Lord tarries, our best history is yet to be made and recorded.

As to the use of the terms "Elder," or "Rev'd"; since objections to the latter title have been so often made by some of the brethren in times past—we have, out of respect to the convictions of the older brethren, mostly used the former title until the later chapters.

INDEBTEDNESS TO HELPERS

I have been specially aided in the preparation of this work by the writings of Sylvester Bliss, J. V. and Wm. L. Himes, D. T. Taylor, I. C. Wellcome, Wm. Sheldon and by various writings in numerous Adventual publications. I would also very gratefully acknowledge the kind and efficient assistance of Miss Lucy Sheldon, Pres. O. R. Jenks, Dr. Geo. H. Dewing, B. Forester, Geo. E. Coop-
rider, J. D. Carey, W. R. Young, Dr. Wm. Chapman, Mrs. N. L. McFayden Collins, John A. Cargile, W. A. Atkinson, G. F. Haines, F. L. Piper, Dr. H. E. Thompson and numerous conference secretaries. I would extend cordial thanks to all who have in any way assisted in the effort.

It has required much prayer and Divine help to go through with the task and if any good results to readers or the cause all the praise should be given to God. This History is far short of what we would like to make it—but we have done the best we could with our opportunities and space. The complete records are on high, no fact, name or service is missing therefrom, and all faithful servants will have proper recognition and full reward in due season.

In Christ's love and service,

ALBERT C. JOHNSON.

Lynn, Mass., May, 1918.

INTRODUCTION

BY REV. O. R. JENKS, *Pres. Aurora College*

ANY Christian group that contributes something of value to the religious thought of the world, and that ministers to the betterment and upbuilding of humanity is deserving of a permanent record in the Christian history of mankind.

Eighty or more years ago a remarkable movement stirred all Christian churches in America. The movement was not confined to any one communion, but affected practically every denomination. Like all important religious upheavals there were some elements connected with it that were fanciful and harmful, which historians favorable to the movement have acknowledged. Other writers, not so friendly, have pictured it as a menace to the cause of orthodox Christianity. But in spite of unfavorable comment, and persistent prejudice, there are now large groups of earnest believers organized into Christian denominations, respected in every section of the country where they abide and are known, with work extending into almost every section of the globe—groups that are a direct outgrowth of that movement of nearly a century ago.

One of the most important of these denominations is the Advent Christian Church. This body at first rallied around one great doctrine of the historic church, namely, the second, personal and speedy coming of Christ. But very early in its history it espoused what is known today in Christian thought as the tenet of conditional immortality. At first this body was very loosely organized, so far as organized at all, and worshiped in halls or school-

houses, remaining for a season without Sunday-schools, mission societies and such organizations.

Struggling against the deep-rooted prejudice existing against the two distinguishing doctrines of this group, the notable fact stands out in bold relief to-day that these two doctrines have been accepted by great numbers of ministers, teachers and laymen in all orthodox churches. The doctrine of the near return of our Lord to this world is no longer one peculiar to the bodies known as Adventists, but it has been accepted so largely that hardly a congregation exists in the leading Protestant denominations that does not have in its membership a considerable number who cherish this blessed hope. And as to the doctrine of Conditional Immortality, it is now held by so many eminent preachers and theologians that the genuineness of a man's Christian faith is no longer questioned if he is known to be a Conditionalist.

And the people, now at least fairly well organized, are the champions of every approved method of modern religious service, and have extended their activities into India, China and Japan where their missions are doing work that appeals to travellers and mission experts. Though at one period in their history Adventists seemed indifferent to education, they now have well-founded schools and are endeavoring to keep in step with other denominational groups in educational progress.

For the purpose of tracing the origin, development, trials and triumphs of this body of Christians, this book, an *Advent Christian History*, has been written. Its author, Rev. Albert C. Johnson, was born of Adventist parentage and since 1878 has been in the ordained ministry. He is in full sympathy with the people of his choice,—their doctrines, hopes and activities. He has, therefore, under direct authorization and appointment of the Advent Chris-

tian Publication Society endeavored to give an accurate account of their history. Though greatly handicapped in the gathering of material relating to some sections and periods, yet he has done an immense amount of work and has taken great pains to verify every important statement in the book. It is believed, therefore, that the History can be received as an authoritative record of a people who in the face of strong opposition have persisted for nearly a century, and who to-day are recognized as a vital religious force, earnestly engaged in the service of the church and the uplift of men. They are a people who can express their faith in the words of the historic Apostles' Creed as unitedly and sincerely as any other existing Christian group. They are living soberly, righteously and godly in this present age, and are lovers of that blessed hope, even the appearing of the glory of the great God and His Son, Jesus Christ—a hope which to them seems very near its realization, and which means the establishment upon this now sorrowful and distracted earth of the kingdom of God which shall be sinless, warless, deathless, and eternal.

Aurora, Illinois, June 22, 1918.

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CHAPTER I

PREPARATORY CONDITIONS

THE history we are to narrate is not so much that of persons or localities, as that of a movement and a message of great truths, called out, or revived, to meet the need of the times and of coming days, in the main development of which we may plainly trace the gracious workings of divine Providence. We would therefore note, first of all, the

PREPARATORY CONDITIONS AS RELATED TO MILLENNIAL DOCTRINE

The great and precious truths of the personal return of Christ, His reign on the earth, victorious over all sin and evil, and the restoration of the curse-subjected Creation, were freely emphasized by Christ and His apostles, and entered fully into the faith of the church in its earliest and purest period of doctrine.

As giving efficient evidence of the Messiahship of Jesus, and entering fundamentally into all their faith, they recognized fully the testimony of prophecy and promise. And in furtherance of this thought and order, the New Testament itself, came to have a comprehensive forecast of prophecy. Therefore any worthy eschatology, whether of the early, later or latter days, must always be heedful of and harmonious with the voice of prophecy, and fully recognize the authority of Holy Scripture.

We note that:

I. The glorious return and reign of Christ was held as the climax of faith, and the goal of hope, beloved and

precious, in the early church for its first three hundred years.

Prof. Adolf Harnack, says: "There is another feature of the life of the earliest Christians which also deserves notice. . . . They lived in the expectation of Christ's near return. This hope supplied them with an extraordinary strong motive for disregarding earthly things and the joys and sufferings of this world. . . . It was a highly efficacious lever for raising them above the world, and teaching them to make little of small things and much of great things, and to distinguish between what is of time and what is of eternity."¹

Prof. H. B. Hackett, remarks: "The final coming of Christ, . . . was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived with reference to this event." And he commends this view to the sympathy and faith of modern Christians.²

"Nothing can be more remarkable than the personal hope of the personal return of Christ, which cheered the first ages of the church below. And so long as men took their religion straight from the Bible, they retained in all its freshness that living and life-giving hope."—Dean Vaughan.³

Says Rev. Nathaniel West, D.D.: "A true Christian chiliasm was the orthodox faith of the primitive church in its purest days." "For the Fathers and the Christian writers of the apostolic age, the Appearing and the Kingdom were the object of their hope, and, next to the cross, the greatest motive for their work." "Chiliasm was the

¹In *What is Christianity?*

²Quoted more fully in Meyer's *Critical Commentary*, Acts, page 87.

³*The Church of the Early Ages.*

common inheritance of both Jewish and Gentile Christians, and passed from the Jewish Christian to the Gentile Christian Church precisely in the way the Gospel passed. It was fragrant at Antioch as at Jerusalem, at Rome as at Ephesus. History has no consensus more unanimous for any doctrine than is the consensus of the Apostolic Fathers for the premillennial advent of Christ." "That it was the general belief of the orthodox church for three hundred years is an assertion not invalidated by any attempt to impeach the testimony of the fathers."¹ "The early church was eminently premillennial in her cherished expectations of the Lord's advent. His coming and kingdom were her constant hope, and she deemed it, says Massillon, 'one step in apostacy not to sigh after His return.'"²

II. This faith and doctrine largely declined after the days of Constantine, when the church became filled with thoughts of her own victory and power, and was perverted or denied during the reign of the Papacy. Rev. W. Adams Brown, after speaking of the decline of the millennial faith in the East, because of the pre-eminence of those who interpreted Scripture according to the allegorical method, says: "The final defeat of chiliasm in the West was due to Augustine, who in his *City of God* identified the millennium with the history of the church on earth. . . . With the acceptance of this identification by the Roman Church, the power of chiliasm was permanently broken."³ Rev. D. T. Taylor, in his able and important work, *The Reign of Christ, or Voice of the Church*, notes that when the great apostasy had begun, this truth came to be deemed a heresy,

¹*History of Premillennial Doctrine, in 'Premillennial Essays*, Revell, pages 316, 329, 332, 397.

²Rev. D. T. Taylor, *Reign of Christ*, page 47.

³Hastings' Bible Dictionary, vol. 3, page 373.

and states that "Paganism was fallen, but the Papacy was hastening to its birth," and he at length cites authorities and narrates facts showing conclusively the exercise of Papal influence against the early faith.¹

THE TRUTH CAME TO PERIL

through a combination of allegorical and Papal interpretation, and the doctrine of the Kingdom was almost wholly perverted, and has never fully recovered its proper place in the church at large. Doctor West quotes Auberlen, commending his statement as words of truth and soberness, who says, "Chiliasm disappeared in proportion as Roman Papal Catholicism advanced. The Papacy took to itself as a robbery that glory which is an object of hope, and can only be reached by obedience and humility of the cross. When the church became a harlot, she ceased to be a bride who goes to meet her Bridegroom, and thus chiliasm disappeared. This is the deep truth that lies at the bottom of the Protestant anti-papistic interpretation of the Apocalypse."²

The great significance of this change of viewpoint needs to be carefully noted not only with reference to the past, but also with reference to present conditions. When the supremacy of the Popes, the temporal extension, power and glory of the church is put in place of the advent and the glory of the Kingdom, or when the Whitbyan Protestant view of the conversion of the world through the evolution, extension and conquest of the church becomes the vision of inspiration and the goal of hope, instead of the judgment advent and Kingdom glory of Christ on earth, then in either case an entirely different system of New Testament interpretation is required (as well as of the Apocalypse),

¹*Reign of Christ*, pages 111-120.

²*Premillennial Essays*, page 349.

a different goal of hope is set up and the whole trend of thought is at variance with that of the primitive church and with any simple and unbiased acceptance of New Testament teaching. This is a matter of vital importance in itself and in all its tendencies.

III. The primitive faith, because of Papal influence, slumbered long,

BUT AT LENGTH WAS REVIVED

through the Reformers and their successors. Though they were too much occupied with their work to speak at length on the question, yet their tone rings clear when they do speak. Luther is quoted as recording these words, "Some say that before the latter day the whole world shall become Christians. This is a falsehood forged by Satan that he might darken sound doctrine. Beware, therefore, of this delusion." Again, weary with his great tasks, he says, "There is no more help or counsel upon earth except in the last day. I hope, too, that it will not be much longer before it comes; I believe that the Gospel will become so despised that the last day cannot be far off. . . . Great darkness will come for want of true and faithful ministers of the Word. Then will the whole world run wild, sensual, and live in all security without reflecting. Then shall the voice come and sound, 'Behold, the Bridegroom cometh,' for God will not be able longer to endure it." And John Knox, the noted Scotch reformer, said, "To reform the whole earth, which never was, nor yet shall be, 'till that righteous King and Judge appear for the restoration of all things.'"¹

Doctor Cotton Mather, in 1702, wrote, "So the mystery of our Lord's appearing in His Kingdom lay buried in Popish darkness till the light thereof had a fresh dawn,

¹*Ecce Venit* (Dr. A. J. Gordon), pages 185, 186.

since the antichrist entered into the latter time of the period allotted to him; now, within the last few sevens of years, as things grow nearer to accomplishment, learned and pious men in great numbers everywhere, come to receive, explain, and maintain the old faith about it."¹ Bishop Newton said, "The doctrine sprang up with the reformation, and will flourish together with the study of Revelation." Dr. West says, "Among the English reformers, true chiliasm made its re-appearance. In the bloomtime of the Reformation in England, the time of Cranmer and Hooper, Latimer and Ridley, the time when Bucer taught at Cambridge, and Peter Martyr at Oxford, the martyr faith once more lifted its head." Again he says, "The Protestant interpretation being true, the premillennial advent of Christ is a necessity, logical, historical, exegetical, which no 'new-hypothesis' of Whitby, and no exegesis of 'Parousia,' as a coming at death, or a spiritual presence, or of 'Anastasis,' as a church establishment, or spiritual revival, or regeneration, or conversion of the world, or soul-ascension to heaven, can explain away. And this Protestant interpretation, so thoroughly grounded in the massive demonstrations of the Reformed Theology, must ever be held fast."²

Dr. S. M. Jackson concedes that the millennial views persisted in the church, and were revived by the radical party among the early Protestants, though he adds, that the sober sense of the church was against them. He states that according to the spiritual theory, the millennium is an indefinite large number, "Figurative of that long period of spiritual prosperity which the church shall enjoy before the coming of Christ and the end of time."³ This latter

¹Quoted by D. T. Taylor, in *Early New England Adventism*.

²*Premillennial Essays*, pages 393, 365, 360.

³Johnson's *Cyclopedia*, Vol. 5, page 769.

is kindred to the Papal view, is the Whitbyan theory which all Premillennialists would declare to be altogether at variance with the sober sense of the church or a sound interpretation of New Testament teaching; but let his concession regarding the early Protestants be carefully noted—though we shall show that the revival was not limited to the early Protestants, but became far more pronounced and extended later on.

True, indeed, the primitive doctrine regarding the second coming of Christ began to be revived at the Reformation, and from that time on

THE TESTIMONY THEREOF IS NOT LACKING

and in many parts the witnesses became more numerous and notable until the great awakening of the nineteenth century set in. We take a passing view of a few of those who loved the Word of prophecy, walked in its light, held fast to the blessed hope, and bore testimony there unto.

1. Joseph Mede, B.D. (1586–1638), sometimes called “the illustrious Mede.” He was a fellow of Christ College, Cambridge, and a reader of the Greek lecture on Sir Walter May’s foundation. He was famous for piety, learning, and as an expositor of prophecy, especially the book of Revelation, being considered “as a man almost inspired for the solution of Apocalyptic mysteries.” He was conceded to be one of the profoundest scholars of the English Church, and his works were greatly fruitful in reviving the study of prophecy and promoting the premillennial faith.

2. Next we note Thomas Goodwin, D.D. (1600–1679), a celebrated dissenter, and a member of the Westminster Assembly; he was of great learning, for a season was president of Magdalen College, Oxford, was a voluminous writer, an eminent divine, and noted as a “Patriarch and Atlas of Independency.” He was a student of prophecy,

advocated the year-day view, and gave earnest testimony to the doctrine of the reign of Christ on earth.

Here the famous Milton, Baxter, Samuel Rutherford and many others should be considered, but we must pass them by.

3. In 1660 a Baptist confession of faith was presented to Charles II, in the city of London, which was signed by forty-one elders, deacons and brethren, and approved by more than twenty thousand others, "For which," said they, "we are not only

RESOLVED TO SUFFER PERSECUTION

to the loss of our goods, but also of life itself, rather than decline from the same."

In Article 20, they declare their faith in the resurrection of the body; in Article 21 they speak of the judgment day, whose issues are eternal, and which is to occur at the appearing of Christ, when every man shall receive his reward. In Article 22, they present an elaborate statement of their faith in the personal coming again of the same Christ who ascended into heaven, He at His advent to establish His kingdom, overthrow the wicked, and reign with His people on the earth—and they give many Scripture citations in support of this doctrine.

4. The illustrious Sir Isaac Newton (1642–1727) was not only a great philosopher and scientist, but a devout student of prophecy. It is said that he gave his powerful mind two whole years to its study, and avowed his belief in the premillennial coming of Christ.¹

In his *Observations on the Prophecies of Daniel* (p. 14), he says: "The giving ear to the prophets is a fundamental character of the true church."

¹Duffield, *Dissertations on the Prophecies*, page 258.

He thought it a part of the prophecy of Daniel and Revelation, that it should not be understood before the last age of the world, and wrote, "But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things" (preface, p. 13). The devout faith of this great philosopher is a striking illustration of the remark of Lord Bacon, that, "A little philosophy will make a man an infidel but a great deal will make him a Christian."

His *Observations on the Prophecies of Daniel and the Apocalypse of St. John* were issued in 1733, some six years after his death, and about one hundred years before William Miller fully entered upon his lecture work in this country. A new edition of his *Observations on the Prophecies of Daniel*, was edited by P. Borthwick, Esquire, of Downing College, Cambridge, and was published in London, in 1831, the very year that William Miller began prophetic lecturing in this country. This edition was dedicated by its editor to Henry Drummond, Esquire, of Albury Park, in whose mansion the first Prophetic Conference, the notable gathering of 1826, was held. Here also, William Whiston, M.A., the learned Bengel, and Dr. Gill should be mentioned, but we pass to speak a word of

5. The sainted Wesleys, John (1703-1791) and Charles (1708-1788). It is a matter of abundant record in sermons, Scripture comments, and hymns that these men, justly famous in Christian work and history, were ardent believers in the premillennial coming of Christ and His glorious reign on earth. Charles sang it in many strong, sweet hymns, and John preached it earnestly. In 1788, when some objected to the frequent changes of the preachers, John Wesley wrote: "For fifty years God has been pleased to bless the itinerant plan, the last year most of

all. It must not be altered till I am removed, and I hope it will remain till our Lord comes to reign on earth."¹

6. Bishop Thomas Newton, D.D. (1704-1784), was a diligent student of prophecy, and his notable work, *Dissertations on the Prophecies, Which Have Been Remarkably Fulfilled*, surely gave a fresh impetus to its more general study. It was published in three vols. in 1754-'58, and in 1804 its tenth edition was issued in two volumes. The work is said to have been "very popular;" many students of prophecy and many Adventists have been greatly aided by its perusal.

Skeptical critics and those who disregard the study of prophecy have had little use for it; nevertheless it confirmed the faith of multitudes and rendered great service to the waiting church.

7. Other names might be cited here, but we cannot pass without referring to Rev. John Fletcher (1729-1785), who was a "close student of prophecy," and an ardent lover of the second coming of the Lord Christ.

He wrote, "It is remarkable that more books have been written upon the prophecies these last hundred years, than were every known before, and all—those, at least, which I have read—agree that these things will, in all probability, soon come upon the earth."

8. Here also we fain would write of William Cowper, England's famous "Christian Poet," of Dr. Thomas Coke (who was associated with Wesley and of similar premillennial views, a man of learning and great activity, who crossed the Atlantic Ocean eighteen times, founded several Wesleyan Missions and was a voluminous writer), and of Bishop Heber, whose labors and hymns of missions and the Advent will never be forgotten. His hymns,

¹Schaff-Herzog, Ed. 1891, page 2493.

"In sun and moon and stars
Signs and wonders there shall be," . . .

"The world is grown old, and judgment is near," . . .

"The Lord will come; the earth shall quake," . . .

indicate very clearly his earnest love for the primitive hope. His death occurred suddenly, in the midst of ardent labors, in 1826.

IV. This faith was prominent in European and American Christian teaching until the era of the Whitbyan hypothesis, when the doctrine of the conversion of the whole world before the advent, gradually superseded the ancient faith. Rev. D. T. Taylor, who made a very careful investigation of the teachings of the early believers of this country, says that for a hundred years the large mass of

NEW ENGLAND CHRISTIANS

knew nothing of a postmillennial advent; and he states that even those who looked for the triumph of the Gospel without the personal reign of the Lord, ardently loved the appearing of Jesus.¹ In his "Synopsis," the concluding number in his series of thirty articles, published in the *Advent Herald*, entitled "Early New England Adventism," Eld. Taylor said, speaking of the men whose works and faith he had reviewed and quoted, "They constitute the first Christian writers in America, the cream of the New England churches—the men who first planted them. They include ministers, teachers, representatives, governors, lieutenant governors, poets and presidents of colleges. . . . The conclusion is that the first Christians in America give far less support to the views of those who are indifferent to our Lord's coming and reign, or who oppose

¹See *The Reign of Christ*, Chapters IX and X.

it, than they do to the Adventists who hold his coming to be premillennial and just at the door."

Did space allow, we would gladly cite the testimony of many of the early New England divines, who were devout students of the prophetic Word, who fervently loved the personal coming of the Saviour King, and looked for the triumph of the church only at and by His royal advent. Strong and able was the witness to the "ancient hope," of the beloved Mathers (Increase and Cotton, both D. D.'s), Governor Burnet, Thomas Prince, "pastor of the Old South, Boston, from 1718 to 1758," and said to be "second in learning to none but Cotton Mather in New England;" also that of Joshua Spaulding; minister of the Gospel at the Tabernacle, in Salem, Mass., 1796, and whose prophetic lectures were republished by Elds. Himes and Litch in 1841.

The tardiness with which the Whitbyan doctrine of a temporal millennium was received is fitly shown in the testimony of Mr. Spaulding who wrote, "It does not appear that what we call modern millennialism gained much ground until after the middle of the last century. Since that time, it has found many advocates, Dr. Whitby and Mr. Lowman being among its distinguished supporters. . . . It did not generally prevail, especially among the common people, till the present century. Even as late as the great earthquake in New England, many Christians were looking not for the modern millennium, but for the second coming of Christ, and with this expectation, they rose, and trimmed their lamps. . . . I have had the testimony of elderly Christian people, in several parts of New England, that within their remembrance, this doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches. No doctrines can be more indisputably proved to have been

the doctrines of the primitive church, than those we call millenarian; and, beyond all dispute, the same were favorite doctrines with the fathers of New England."¹

Again, the Rev. Dr. West says, "In New England, as in Old England, the martyr faith was preached. Davenport and Walley, Eliot and Whiting, the three Mathers, Prince and Spaulding were only a few of the multitudes in whom the impulse of the Reformation and Westminster Assembly, lived as a power in behalf of the martyr doctrine."²

Dr. A. J. Gordon testifies on this wise: "Among the fathers of Congregationalism, especially those who planted the Gospel in America, the ancient doctrine was strongly held and ardently preached. New England theology was, in the beginning, as

DEEPLY COLORED WITH MILLENNARIAN HOPES

as primitive Christianity itself."³ And this author charges the teaching of Jonathan Edwards as having great influence in turning the thoughts of the people, especially those of his own order, toward the Whitbyan theory and a perverted eschatology.

It should be noted, as stated by the late Bishop Henshaw, that, "The opinion of a spiritual millennium consisting in the universal triumph of the Gospel and conversion of all nations for a thousand years before the coming of Christ, is a novel doctrine, unknown to the church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful exami-

¹*Spaulding's Lectures*, Himes Edition, 1841, page 221.

²Dr. West, *Premillennial Essays*, page 376.

³*Ecce Venit*, page 188.

nation by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century."¹

There had been some leanings toward the view of a wide triumph of the Gospel and coming of the Kingdom of Christ without the advent of the King, but the bold and full announcement of the theory of the world's conversion, and one thousand years of universal righteousness and peace before the advent of Christ, waited as stated above, for the advocacy of Dr. Whitby; who was born in 1638 and died in 1726. Beginning with the eighteenth century, his theory came to be widely accepted, and in spite of many strong protests, it has largely pervaded the general church, at least, in many quarters, and seems now, under the influence of criticism and philosophy, to be coming to more general acceptance than ever. But, in the providence of God, it has been energetically withstood by careful students and great teachers.

CHARACTER AND INFLUENCE OF THE WHITBYAN TEACHING

An able author has most aptly described it as "A spiritualizing system whose ultimate tendency has been to obscure the doctrine of a literal advent, a literal resurrection, and a literal kingdom, and to put far off the day of the Lord. Just as Judaizing conceptions brought the doctrine of the millennium into disrepute in the early ages by carnalizing it, so this interpretation has tended to discount it in our times by spiritualizing it."²

Under the influence of this theory, the study of prophecy was neglected. The thought of the near coming of Christ was very largely abandoned and the pulpit and the pew

¹*Reign of Christ*, page 229.

²Dr. Gordon, *Ecce Venit*, page 191.

drifted widely from apostolic faith, and the command of Christ to His disciples and all His church, to watch for His coming, lost its meaning and was utterly neglected, as it always will be when and where this teaching prevails. Voices were needed to call the church back to the old paths of Adventual truth; especially in America it was time for a new voice to sound from the wilderness, "Prepare ye the way of the Lord."

V. In due time in the providence of God and by several steps of notable progress, the attention of the church was called back to the prophetic Word and the apostolic faith. We will trace this call briefly, first in Germany, later in England, and at length in this country. A noted writer says, "It was ordained that the very century which gave the Whitbyan theory to the church should provide a vigorous protest against it;" and he narrates how "Germany came forward to redeem for herself the promise of the Reformation," through the rise and teaching of Bengel, "who rejected the Augustinian teaching of the Apocalypse and also the Whitbyan idea." After referring to a number of noted scholars he says, "Tired of the idealistic method of interpretation, they embraced the Biblical realism that restored to them the kingdom of God on earth in connection with the resurrection of the body and the renovation of the planet. . . . Since Bengel's day, evangelical Germany has become premillennarian."¹ This author also cites Isaac Watts, Charles Wesley, Cowper, Montgomery, and Heber, as weaving in their poetry "a fresh wreath around the martyr faith."

A marked characteristic of those who love and look for the coming of the Lord is the love and habit of prophetic study and a revival of the latter is sure to quicken faith

¹Dr. West, *Premillennial Essays*, pages 384, 385.

and give utterance to the message of the Advent. Early in the nineteenth century, signs began to occur in England, the like of which had probably never before been witnessed, the holding of conferences and meetings for the study of the prophetic Word, the signs of the times, and the coming of the Lord Christ.

A NOTABLE PROPHETIC CONFERENCE

was held in 1826 at "Albury Park," the princely residence of Henry Drummond, Esq., who afterwards became a member of the British Parliament, and who seems to have been the active spirit in proposing and calling the Conference.

Ministers and laymen of different denominations were invited, and though the attendance was not large it was very representative. Rev. Hugh McNeile was chairman of the conference, which continued its sessions for eight days of serious and earnest study of the prophecies. Rev. Edward Irving and Rev. Joseph Wolff were among the attendants. This remarkable meeting was followed by a widespread interest and much preaching on the questions of prophecy and the second advent. A fuller account of this conference and of prophetic testimony following it will be found in the chapter on European Witnesses and Kindred Movements.

But in America, this prophetic awakening, this revival of primitive faith, waited for the labors of William Miller,—his co-workers and successors, Himes, Litch, Ward, Fitch, Taylor, Burnham, Hastings, etc. During the time covered by this English awakening, Mr. Miller was in devout study and preparation for his great work. It will thus be seen, by unprejudiced minds, that the Miller movement came at the right time and place, greatly served the cause of true millennial faith, and reveals the provi-



JOSEPH WOLFF, D.D., LL.D.

See page 541

dence of God still working on behalf of His truth. In 1840, came the great Adventual Conference in Boston,—a dignified and able session—results of which abide to this day. Of this and other conferences, we shall write more fully in another chapter.

..... An able writer summing up the general millennial awakening says: "Once more, however, has come a reaction towards the ancient teaching, for, in our own generation, has been witnessed such a flaming-up of the torch of primitive Adventism, as has not been known since the first century. The learned exegete, and the humble Bible reader—the one searching with the critical eye of scholarship, and the other with the single eye of faith,—have reached the same conclusion, and joined to sound out together the cry, "Behold, He cometh!"¹ We will next consider the

PREPARATORY CONDITIONS AS RELATED TO THE TIMES AND THE NEED OF THE CHURCH

1. The opening of the nineteenth century was a time of prevailing skepticism in America; deism, which was so wide-spread in the latter part of the eighteenth century, was still prevalent and infidelity was general and openly confessed. The influence of the noted skeptics, D'Alembert, Voltaire, Thos. Paine, and others was wide-spread. It is recorded that in 1795, of the students of Yale College, only four or five were members of the church. The same was the case with the college of New Jersey (Princeton). This large ratio of unbelief was said to be true of other colleges and universities. At Bowdoin College, in the early part of the century, only one student was willing to be known as a Christian. It is recorded that Chancellor Kent, who died in 1847, remarked that, in his younger

¹*Ecce Venit*, page 191.

days, there were but few professional men who were not unbelievers. So wide-spread was this infidelity that believers were discouraged, and some Christian bishops almost despaired of the survival of the Christian religion.¹

In 1798, the Presbyterian General Assembly, said, in a statement describing the condition of the country, "We perceive, with pain and fearful apprehension, a general dereliction of religious principles and practices among our fellow citizens; a visible and prevailing impiety and contempt for the laws and institutions of religion and an abounding infidelity, which, in many instances, tends to atheism itself."²

Another writer says: "If we may credit the best authorities, the unbelief of the last half of the eighteenth century was . . . wide-spread and paralyzing in Christian countries;"³ and this unbelief was very extensive in the early part of the nineteenth century.

One of our Lord's chief antidotes for unbelief is that strong evidence of the inspiration of the Holy Scriptures, which is established by the cumulative fulfillment of prophecy, and testimony on this line was exceedingly opportune when the Advent movement began. It was also very effective, as will be shown in later pages.

2. Alongside and following this epidemic of unbelief, came a period of great religious awakening. In Germany, England, and some of the smaller states of Europe, Protestantism had wrought signal reforms, and even in France, the reaction from the terrible Revolution and the revolting extremes of infidelity, had caused the Assembly, in 1797, "to grant the free right to circulate the Bible throughout the country." "The triumph of Napoleon I, over Rome

¹See *American Church History*, vol. 12, page 2.

²*American Church History*, vol. 13, page 231.

³Dr. Gordon, *Prophetic Studies*, page 63.

and Papal arrogance in 1801, the action of the Holy Alliance in 1815, which restricted the civil power of the Papacy to the ten states of Italy, all conspired to set an 'open door' before the church. . . . In 1804 the British and Foreign Bible Society was incorporated, and between that year and 1830, fifty-three other Bible Societies were instituted in various parts of the world."¹

Various missionary societies were formed. Dr. Bliss, in Appendix A, of his *Concise History of Missions*, gives a list of twelve missionary societies organized from 1649 up to 1799, while in the first forty years of the nineteenth century, twenty-eight societies were organized. In the decade of the forties, nineteen were organized. Early in the century came the religious movements which resulted in the organization of that body known as Christians or Christian Connection, and also of that called Disciples of Christ, and a little later, the great revivals which accompanied the preaching of the famous evangelist, Rev. Charles G. Finney. Great success is said to have attended these various wide-spread movements, and thousands were converted to Christ.

3. Under the influence of current popular teaching of the Whitbyan brand, these events were deemed by many as auspicious evidence of the approaching conversion of the world, and thus the ancient faith and hope were perverted, obscured, forgotten. That these movements

MIGHT NOT BE MISINTERPRETED

that they might be sanctified and deepened, and that the church might be sobered and saved from the perils of prosperity, the apostolic teachings needed to be revived. That the church might nobly measure up to the enlarged opportunity of these opening doors on mission lines, and

¹Wellcome, *History of the Advent Message*, page 37.

the widening call, she needed to be freshly awakened, to separation, self-denial, and service.

4. Prophetic study was being revived among the devout, and this was designed, not only to furnish enlarged Christian evidence, but also to lead the church back to the true hope. Bible societies being widely organized, and the Bible extensively circulated, the world was to be called to consider its message of the coming Kingdom, and the last judgment, and its good news of salvation would be thus more clearly emphasized, and its need be more deeply felt.

5. Further, the Advent message came to the church at such time that it seemed designed of God to prevent what a noted divine has called the "Protestant Apostacy," to sanctify and re-commission the church, to call her anew to a sacred and mighty ministry. Rejecting this great truth—the substance of the message—she fell into ways of worldliness and folly. The church edifice was changed from a house of prayer to a house of play, and congregations vied with one another, each striving to provide the most winsome entertainment, the finest money-raising scheme and the biggest frolic. Had the church heeded the voice of God, and regarded the favor of His providence, she could not thus have turned to folly. The solemn truth, with its spiritual grace, would have been her safeguard and keeper.

6. The sign period had begun in history (Matt. 24: 14, 29-33; Luke 21: 25-28). The prophet's "Time of the end" (Dan. 12: 4) had set in, and its proper counterpart was a

PROPHETIC MOVEMENT AMONG GOD'S PEOPLE

calling them to carefully note the fulfillment of latter-day prophecies, to hasten the accomplishment of the delayed

work of the church, and to watch with girded loins and burning lamps for His coming, who is the Light of the world, and the hope of the nations.

It is evident to us that God intended to have four things go hand in hand, or work together, in the latter times, or during the sign period; (1) the message of the Kingdom and the coming judgment, (2) Bible society and extension work; (3) revived Scriptural teaching on immortality and destiny, (4) missions and evangelism. We note that the message of missions is normally "the Gospel of the Kingdom" (Matt. 24: 14), and the supreme appeals for repentance in the New Testament are references to the Kingdom at hand, and the final judgment day. And there is reason to believe that modern evangelism would be far more effective if these appeals were more clearly understood and more frequently put to the front.

7. As God has given to empires, men and nations a time to fill their place, run their course, and do their work (as the appointed times of Israel and the four empires of Dan. 2 and 7 or the "times of the Gentiles"), so has He given to the world its time and day, its probationary limits, and some one is to warn the world of its approaching close and its certain issues. We may be sure that, as the end of the world was drawing nigh, some one would be raised up, and there would be a wide-spread movement—a warning voice would go forth everywhere, burdened with the message of the approaching end, as it is written (Amos 3: 7), "Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets."

8. In view of these things, and also of the fact that a goodly number of God's devout servants in various parts of the world felt called to the study of the last things, were convinced that the end was approaching, and that they were in the period of the last days, it was surely timely

that there be a great awakening on the question of prophecy and the signs of the times, a revival of the primitive faith regarding the coming of Christ, and to this end God used those who were responsive to His leading on this line.

"One great feature in God's dealing towards His people is that He revealeth Himself to them according to the age in which they live, and according to their need in their day and generation, that they, knowing His will and purpose concerning them, might worship Him truly and serve Him acceptably, and so be prepared for greater manifestations of His glory, and to dwell forever in His presence."¹

¹Rev. John Hooper, *Wellcome*, page 14.

CHAPTER II

LIFE AND WORK OF WILLIAM MILLER

HAVING seen in our survey of the progress of millennial faith, the character of the times, and the leading of divine Providence, that the season was opportune for, and also that the church and the people of the world, especially in America, needed a revival of Adventual teaching and prophetic testimony, we will proceed with the record of the early events of an important awakening on these lines. As the inception of this movement was directly connected with the life and labors of William Miller, a brief sketch of his notable career will here be given.

William Miller was born in Pittsfield, Mass., on February 15th, 1782; just at the close of the great Revolutionary War, in which his father served as a captain, and a little removed from the notable dark day of 1780. A few years after his birth, the family removed to Low Hampton, N. Y. He was a son of most worthy ancestors, who were noted for their patriotism and piety. His father respected the church, though not a professor of religion. His mother was a devout Christian of the Baptist faith. They knew the hardships of pioneer life and felt the stress of poverty, but were courageous, frugal and thrifty. William was the eldest in a family of old-time character—five sons and eleven daughters—and early developed very studious habits. The means he used and the diligence of his efforts to acquire knowledge are of thrilling interest, but we have not space to narrate his earliest endeavors.

HIS GENERAL STUDIES

It is a matter of record that a number of gentlemen living in the vicinity of his father's residence, on learning of his most ardent love of reading, kindly offered him the privilege of their libraries, which he accepted with much gratitude. For several years he was a most diligent student of ancient and modern history, and stored his mind with a vast collection of historical facts which were afterwards of great service to him in the illustration of the fulfillment of the prophecies. It is fitting to give the names of these liberal and worthy citizens who thus so greatly helped young Miller. They were Hon. Matthew Lyon, Representative to Congress from Vermont, from 1794 to 1798; Judge James Witherell, afterwards judge of Michigan Territory, and Alexander Cruikshanks, Esq., of Whitehall, N. Y., formerly of Scotland.

After his marriage to Miss Lucy Smith in 1803, he lived for some years in Poultney, Vt., where he made liberal use of the large village library. Before leaving Low Hampton, he had been promoted to the office of sergeant in the militia, and in Poultney, he was called to fill the civil offices of constable, sheriff, and justice of the peace, in which he sustained an irreproachable character, and gave high satisfaction. His reputation for knowledge and his favor with public men was such that he was invited to give essays and addresses before various societies, and to furnish poetic effusions for public occasions. Some of the men with whom he was closely associated were skeptics and deists, under the influence of the writings of Voltaire, Hume, Volney, Payne, and others, and at length Mr. Miller announced himself a deist, and held this view for twelve years, but not without some misgivings. Though, under the influence of these views, he often made sport

of religion, or the current forms of theological teaching, still he never wholly lost his respect for prayer, or the Bible, and some of his praying friends were impressed that he yet had a work to do for God and His truth.

HIS ARMY SERVICE

A year or more before the war with England, of 1812, while omens of its approach were appearing, he resigned his civil offices and entered upon the hardships and perils of military life. The Governor of Vermont, Jonas Galusha, gave him a lieutenant's commission in 1810, and when the declaration of war was formally made, Mr. Miller, with hundreds of his Green Mountain neighbor-patriots, was ready to enter the conflict, and he was appointed captain of a company of State volunteers, and was soon transferred to the regular army of the United States. For some time he served as a recruiting officer for the regular army, and then was made captain in the same. He proved to be a competent master of men, and rendered fearless and excellent service. He continued in army life until 1815, when he returned to the far more congenial scenes of peace and industry.

In the language of one of Mr. Miller's biographers, "It is sufficient to say, what all who have any knowledge of the question will confirm, that his personal integrity and official honor were such, throughout his connection with the army, as to command, in an almost unexampled degree, the respect and affection of all who were under him as an officer, and the hearty confidence and esteem of his official associates. For years after the war closed, it was a common thing for his brethren-in-arms to turn aside from the great route of travel five or six miles, only to enjoy a short interview with one to whom they were so strongly attached."¹

¹*Brief History of Wm. Miller*, pages 62, 63.

HIS CONVICTION AND CONVERSION

After retiring from the army, Mr. Miller removed his residence from Poultney, Vt., to Low Hampton, N. Y., where he purchased a farm and built for his home a neat and commodious house. His uncle, Elisha Miller, was the settled preacher in this community, and he became an habitual attendant. Later, in the absence of the preacher, he would read the sermons which had been selected by the deacons, though he had not yet renounced his deistical sentiments. He soon came under conviction, and began to weigh the thoughts of death and eternity, and to mourn for his sins, but without hope.

After continuing in this condition of mind for some months, suddenly, he says, "The character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to atone for our transgressions and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be, and imagined that I could cast myself into the arms of, and trust the mercy of such an One. But the question arose, 'How can it be proved that such a Being does exist?'

"Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence, would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed, and I was perplexed to find how an uninspired book could develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight: and in Jesus I found a Friend. The Saviour became to me the chiefest among ten thousand, and the

Scriptures, which before were dark and contradictory, now became a lamp to my feet and a light to my path. The Bible now became my chief study, and I can truly say, I searched it with great delight. I wondered why I had not seen its beauty and glory before, and marvelled that I should ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."¹

He at once set up the family altar, united with the church, became an exemplary Christian and was a help to both pastor and people.

SOLVING DOUBTS AND DIFFICULTIES

His skeptical friends deeply felt his loss from their ranks, and some of the most talented of them sought to overthrow his new faith by the very arguments he had formerly used against the Bible, and sometimes he was puzzled by their attacks, especially when taunted about the contradictions and mysticisms, which he had claimed characterized the Bible. At length he said, "Give me time and I will harmonize all these apparent contradictions to my own satisfaction, or I will be a deist still."

He then devoted himself to the very careful and prayerful searching of the Word, and being convinced that he must allow the Bible to be its own interpreter, he laid aside Commentaries, and used the marginal references and his Concordance as his only trusted helps. For him the Bible must correct all interpretations, and thus its own pure light would shine out, free from the mists of traditional belief. He sought to free himself from all prejudice and prepossessions of mind, and to study the Scriptures in a regular and methodical manner, going on verse by verse

¹*Brief History*, page 72.

from the first of Genesis, and proceeding no faster than the meaning of each section seemed to be so unfolded as to harmonize with all relative Scripture, to be free from mysticism and contradiction and to yield an assuring sense of correct understanding.

In this study, he says: "I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them." We cite them here as an important matter of record, that they may give light to others who may wish to study them and to show the thoroughness, sobriety, and comprehensiveness with which he studied the Scriptures.

RULES OF INTERPRETATION

1. Every word must have its proper bearing on the subject presented in the Bible. Proof: Matt. 5: 18.

2. All Scripture is necessary, and may be understood by a diligent application and study. Proofs: 2 Tim. 3: 15-17.

3. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering. Proofs: Deut. 29: 29; Matt. 10: 26, 27; 1 Cor. 2: 10; Phil. 3: 15; Isa. 45: 11; Matt. 21: 22; John 14: 13, 14; 15: 7; James 1: 5, 6; 1 John 5: 13-15.

4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in error. Proofs: Isa. 28: 7-29; 35: 8; Prov. 19: 27; Luke 24: 27, 44, 45; Rom. 16: 26; James 5: 19; 2 Peter 1: 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the

Bible. Proofs: Psa. 19: 7-11; 119: 97-105; Matt. 23: 8-10; 1 Cor. 2: 12-16; Ezek. 34: 18, 19; Luke 11: 52; Matt. 2: 7, 8.

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentime revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Proofs: Psa. 89: 19; Hosea 12: 10; Hab. 2: 2; Acts 2: 17; 1 Cor. 10: 6; Heb. 9: 9, 24; Psa. 78: 2; Matt. 13: 13, 34; Gen. 41: 1-32; Dan. 2: 7, 8; Acts 10: 9-16.

7. Visions are always mentioned as such. Proof: 2 Cor. 12: 1.

8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms. Proof: Dan. 2: 35, 44; 7: 8, 17. Lamp, meaning Word of God. Proof: Psa. 119: 105. Waters, meaning people. Proof: Rev. 17: 1, 15. Day, meaning year. Proof: Ezek. 4: 5, 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark 4: 13.

10. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time. 1. Indefinite. Proof: Eccl. 7: 14. 2. Definite, a day for a year. Proof: Ezek. 4: 6. 3. A day for a thousand years. Proof: 2 Peter 3: 8. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise, it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. Proof: Rev. 12: 1, 2; 17: 3-7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.

13. To know whether we have a true historical event for the fulfillment of a prophecy. If you find every word of the prophecy after the figures are understood, is literally

fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed. Proofs: *Psa.* 22: 5; *Isa.* 45: 17-19; *1 Peter* 2: 6; *Rev.* 17: 17; *Acts* 3: 18.

14. The most important rule of all is, that you must have *faith*. It must be faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and its desires,—character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's Word, it would show our faith to be vain.¹

LIKE A NEW BOOK—CLEAR LIGHT

His first period of general Bible study pursued in harmony with these principles, occupied about two years, and of its happy results, he speaks in part thus: "The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure to me in its teachings had been dissipated from my mind before the clear light that now dawned from its pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the Word were gone; and although there were many portions of which I was not satisfied I had full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teaching."²

After gaining much light on the prophecies, and feeling assured that the end of the world was drawing near, he was convicted that the light which he had received placed him

¹*Brief History*, pages 78-81.

²*History of Advent Message*, page 51.

under obligations to his fellowmen and that he must give them the message of warning. While resisting this conviction, so far as public labors were concerned, he spent some five years in further careful study of the Scriptures, —more especially weighing the objections which occurred to him that might be raised from the Bible or other sources, against the views he felt compelled to accept. From this further study, he became more settled and confirmed in the conclusions reached, and still more impressed with his duty to bear witness to the same. He then began to speak more freely to neighbors, ministers, and friends, and was much concerned for the salvation of relatives and friends, but resisted the thought of public labors, doing all he could to avoid the conviction that anything further was required of him.

Thus he struggled on for eight or nine years more, meanwhile continuing the diligent study of the Bible, and it is impressive to note the conclusion he reached regarding the unity of the Bible, and its simplicity, as opposed to his former theory of contradictions and mysticisms. He says in his introduction to his lectures:¹ "There was never a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great storehouse full of all the precious commodities heart could desire thrown in promiscuously; therefore, the Biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing; and have no contradiction, and your theory will and must of necessity be correct."

Later he said; "I found by comparison of Scripture with history, that all the prophecies, as far as they had been

¹Edition 1840, page 4.

fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the Word, and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the way-faring man need not err therein."¹

BEGINNING PUBLIC WORK

At length, the conviction that he must go and tell the world the faith which he had accepted, became so pungent and agonizing, and the voice of God called him so plainly, that he was led to consent—in a covenant of prayer—to go, if the way was plainly opened for him. In less than an hour after this, a messenger arrived from Dresden, a town sixteen miles distant, asking him to come and talk to the people on the subject of the Lord's coming. He was angry with himself for making the agreement, and tried to resist, until he was so convicted of the sinfulness of his rebellion that he surrendered again to God, and accepted the request. At the close of the Sabbath services, he was invited to remain and lecture through the week. He did so, and large numbers came to hear, and a very gracious revival ensued.

Thus began his public labors in the year 1831 or '32. Invitations immediately followed to speak in other towns, which were accepted and similar results followed. In almost every place where he labored, backsliders were reclaimed and sinners were converted. He was usually invited by the ministers of the various congregations whom

¹Advent Tracts, Vol. 2, page 6.

he visited, and he never lectured in any place to which he was not previously invited. Most pressing invitations from the ministers and the leading churches poured in continually from that time, and during the whole period of his public labors, more than one-half of which he was unable to accept. Churches were thrown open everywhere, especially among the Baptists, Congregationalists and Methodists. He lectured to crowded houses through the western part of Vermont, northern part of New York, and in Canada East, and extensive reforms resulted from his labors.

Being urged to publish his views, he wrote a series of sixteen articles which appeared in the paper called the *Vermont Telegraph*, in 1832. In February, 1833, he wrote, in a letter to Elder Hendryx, a Baptist minister: "The Lord is scattering the seed. I can now reckon eight ministers who preach this doctrine, more or less, besides yourself;" and it appears that the first of the number to adopt the faith was Elder Fuller of Poultney, Vt. About this time, Mr. Miller's views were published in a pamphlet of sixty-four pages and this was widely circulated.

A LICENSE TO PREACH

This same year he was given a license to preach, as follows:

"Let brotherly love continue: the Baptist Church of Christ, in Hampton and Whitehall, do certify that Bro. William Miller is a member in regular standing in this church. Bro. Miller has been improving his gifts with us in expounding the words of Divine Truth, in public for some time past, to the approbation and edification of the church. We are satisfied that Bro. Miller has a gift to improve in public; and are willing he should improve the same, wherever his lot may be cast, among the Zion of

God,—that the name of the Lord¹ may be glorified, and His followers edified.

"Done in church meeting Saturday, September 14th, 1833, by the order of the church.

"(Signed) BYRON S. HARLOW,
"Clerk *pro tem*."¹

WIDE-OPEN DOORS

In 1835, Mr. Miller reports that the Lord was opening doors faster than he could enter them, and names nineteen places where he had engagements or calls, and speaks of others too numerous to mention. Thus he went on from year to year, traveling far and near with the great message of the Lord's near coming. In 1839, closing a tour of Massachusetts, he records that between October 1st, 1834 and June 9th, 1839—some days over four years and six months,—he had delivered eight hundred lectures. He concluded this Massachusetts tour in Lynn, and the editor of the *Record* of that city comments on his

CHARACTER, MANNER AND PREACHING

as follows: "We took a prejudice against this good man when he first came among us on account of what we supposed a glaring error in interpreting the Scripture prophecies so that the world would come to an end in 1843. We are still inclined to believe this an error or miscalculation. At the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. . . . No one can hear him five minutes without being convinced of his sincerity and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting

¹*Brief History*, page 127.



WILLIAM MILLER

matter. His knowledge of Scripture is very extensive and minute; that of the prophecies, especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world is such, generally, as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been. . . . There is nothing very peculiar in the manner or appearance of Mr. Miller. Both are, at least, equal to the style and appearance of ministers in general. His gestures are easy and expressive; and his personal appearance every way decorous. His Scripture explanations and illustrations are strikingly simple, natural and forcible; and the great eagerness of the people to hear him has been manifested wherever he has preached."¹

MR. MILLER'S PUBLIC INFLUENCE

Many clergymen and large numbers of the laity, who had never heard Mr. Miller, were prejudiced against him and judged unfavorably and unfairly regarding his influence upon the people. It is recorded that one Boston minister said to his hearers he considered it as great a sin for a church member to attend his lectures as to visit the theater. A clergyman in Lynn thought the lectures were more demoralizing than the theater. Some, from mere rumor concluded the people were frightened, or fearfully excited by the vivid portrayals of the fiery end of the world.

But what said the fair-minded who heard him for them-

¹Cited in *Memoirs*, page 137.

selves? Rev. Mr. Springer of the M. E. Church, and editor of the *Maine Wesleyan Journal* thus wrote of Mr. Miller and his lectures in Portland, Me., in 1840: "Mr. Miller has been in Portland, lecturing to crowded congregations in the Casco Street Church, on his favorite theme, the end of the world, or literal reign of Christ for one thousand years. As faithful chroniclers of passing events, it will be expected of us that we say something of the man and his peculiar views.

"Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the State of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing and a license to improve publicly. He has, we understand, numerous testimonials also from clergymen of different denominations favorable to his general character. . . . In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and a half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and inquirer, supplying the questions and answers himself in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors. . . . He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel. . . . Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory."

The following extracts from letters from Elder L. D. Fleming, the pastor of the Christian Church in Casco St., where Mr. Miller delivered his lectures, will show the

legitimate effects of his labors. Immediately after the lectures were closed, Mr. Fleming wrote: "Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those who did not come near. Many who stayed away and opposed seemed excited and perhaps alarmed. But those who candidly hear are far from excitement and alarm.

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

A short time after, Eld. Fleming wrote again, as follows: "At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between one and two hundred have professed conversion at our meeting; and now the fire is being kindled through this whole city, and all the adjacent country. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are con-

verted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, Universalists, and the most abandoned profligates, have been converted; some who have not been to the house of worship for years. Prayer-meetings have been established in every part of the city by different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged with one accord in prayer, at about eleven o'clock in the daytime! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people."

The same gracious effects followed Mr. Miller's labors in Portsmouth, N. H., as in Portland. We give the testimony of the Unitarian minister of that town, Rev. A. P. Peabody, relating to the character of the revival. He said: "If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and cause its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."¹

Mr. Miller was a well-read, highly intellectual and sober-minded man; he did not appeal to the emotions or incite

¹*Miller's Life and Views*, Rev. J. V. Himes, 1842, pages 15-19.

fanatical manifestations; he appealed to the reason and conscience of the people, advised careful research and sober, deliberate decision and action. He was careful to conduct himself in a worthy and dignified manner, and often advised others that such was the only course consistent with wisdom and worthy of the cause.

In his study, he had become deeply impressed with the prophetic portions of Scripture, especially with the later fulfillments of prophecy, the signs of the times, and the doctrine of the near coming of Christ. And these great truths were the motive power of his untiring labors. His preaching was full of practical appeals and exhortations, but the underlying and the quenchless inspiration of it all was the solemn conviction that the prophetic periods were approaching their close, and that the day of Jehovah was impending.

OPPOSED AND PERSECUTED

From those in the church who knew little of their Bibles, and had no faith in the personal coming of Christ, and from unbelievers and scoffers in the world, he met with a great deal of opposition and ridicule. He was called by such opponents many disagreeable names, and his intelligence, character, and sincerity were sometimes called in question by the victims of prejudice, as well as by the vulgar, and the wicked. The public press often misrepresented and ridiculed his teaching, and sometimes the religious papers were given to the same unwise course; while some opposed his teaching in a sober and respectable manner. In the early issues of the *Signs of the Times*, a column was opened under the title of the "Scoffers' Refuge," in which various statements of the opposers, and erroneous statements from the public press were printed, and occasionally replies were made to the false charges. On the other hand, Mr. Miller was sometimes

DEFENDED AND COMMENDED

by notable men and by editors in their papers.

When he was concluding a series of lectures which had been held in the Presbyterian Church at Sandy Hill, N. Y., a conference of believers was held in the church for several days and the closing service was held in the Court House. On that occasion about one hundred persons arose for prayers, and a revival commenced, which continued for weeks. On the evening named, the impression of the hearers was greatly increased by the testimony of a prominent lawyer of that county who arose and remarked: "that he had attended these lectures and had done it with a mind strongly predisposed to reject the doctrine, and exceedingly skeptical. He had attended with a determination, if possible, to overthrow the theory, and to exult with a feeling of triumph if he succeeded. He had watched every word and sentence, and made an effort at every point where he thought there was a possibility of making a breach, but had been unable to do it. And now, after making himself acquainted with history, sacred and profane, with prophecies and prophetic periods, so far as his circumstances would permit, he would frankly confess that he had never found any theory that would compare with this for strength of evidence. . . ."¹ The effect of his statement is said to have been such as could be better imagined than described, the audience being greatly moved by what he said.

As a further illustration of this, we cite a portion of an article from the *Sandy Hill Herald*, of February 7th, 1843, a paper which was published in Mr. Miller's own county, in which the editor says, "While we are not prepared to subscribe to the doctrine promulgated by this gentleman, we have been surprised at the means made use of by its

¹*Memoirs*, page 159.

opponents to put it down. Certainly all who have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and as such, is entitled to fair arguments from those who differ with him . . . Mr. Miller is now, and has been for many years, a resident of this county, and as a citizen, a man, and a Christian, stands high in the estimation of all who know him; and we have been pained to hear a gray-headed old man denounced as a 'speculating knave.' . . . We are not prepared to say how far the old man may be from correct, but one thing, *we doubt not that he is sincere*; and we do hope that some one of his many opponents will take the pains to investigate the subject, and if it be in their power, drive the old man from his position. . . . Mr. Miller certainly goes to the fountain of knowledge, revelation and history, for proof, and should not be answered with low, vulgar, and blasphemous witticisms."¹ Other papers also reproved his defamers and vouched for his honor and sincerity in the same spirit of manly fairness.

It is surely interesting to note, and an important part of this history to record, the faith of this able-minded man, after such diligent and protracted study of the Bible.

We here give a

SYNOPSIS OF HIS VIEWS

as written by himself, at the request of friends, and published in 1842.

"I believe all men, coming to years of discretion, do and will disobey God, and this is, in some measure, owing to corrupted nature by the sin of our parent. I believe God will not condemn us for any pollution in our father, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could

¹*Memoirs*, pages 181, 182.

have no agency, can and will be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through our repentance and faith. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the Gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the Gospel.

"I believe in practical godliness as commanded us in the Scriptures (which are our only rule of faith and practice), and that they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the Word of God.

"I believe in God, the Father of our Lord Jesus Christ, who is a Spirit, omnipresent, omniscient, having all power, Creator, Preserver, and self-existent—as being holy, just and beneficent. I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in His nature, human in His person, godlike in His character and power. He is a Saviour for sinners, a Priest to God, a Mediator between God and man, and King in Zion. He will be all to His people, God with us forever. The Spirit of the Most High is in Him, the power of the Most High is given Him, the people of the Most High are purchased by Him, the glory of the Most High shall be with Him, and the kingdom of the Most High is His on earth.

"I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer; for instance, what may be understood to-day might not have been necessary to have been understood one

thousand years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished for, and perfected in, every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense; and that in every case where the language is figurative, we must let the Bible explain its own figures. We are in no case allowed to speculate on the Scriptures, and suppose things which are not clearly expressed, nor reject things which are plainly taught. I believe all of the prophecies are revealed to try our faith, and to give us hope, without which we could have no reasonable hope.

"I believe that the Scriptures do reveal unto us, in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven, with all His saints and angels; that He will raise the dead bodies of all His saints who have slept, change the bodies of all that are alive on the earth that are His, and both these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father, without spot or wrinkle. Then the Gospel kingdom will be given up to God the Father. Then will the Father give the bride to the Son Jesus Christ; and when the marriage takes place, the church will become the 'New Jerusalem,' the 'beloved city.' And while this is being done in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the Gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will

not be permitted to visit the earth again until one thousand years. This is the first resurrection and first judgment. Then Christ and His people will come down from the heavens, or middle air, and live with His saints on the new earth in a new heaven, or dispensation, forever, even forever and ever. This will be the restitution of the right owners to the earth.

"Then will the promise of God, to His Son, be accomplished: 'I will give Him the heathen for His inheritance, and the utmost parts of the earth for His possession.' Then 'the whole earth shall be full of His glory.' And then, will the holy people take possession of their joint heirship with Christ, and His promise be verified, 'the meek shall inherit the earth,' and the kingdom of God will have come, and 'His will be done on earth as in heaven.' After one thousand years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, which will rise up on the breadths of the earth, out of the city, a great company like the sand of the seashore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle around the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle; the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. 'This is the second death.' After the second resurrection, second judgment, the righteous will then possess the earth forever.

"I understand that the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised and judged

about the year 1843: according to Moses' prophecy, Lev. 26, Ezek. 39, Dan. 2, 7, 8-12, Hos. 5: 1-3; Revelation the whole book; and many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still, and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, to be ready for these things. 'The end of all things is at hand.' I do ask my brethren in the Gospel ministry to consider well what they say before they oppose these things. Say not in your hearts, 'My Lord delayeth His coming.' Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, 'Come, Lord Jesus, come quickly.'

"This is a synopsis of my views. I give it as a matter of faith. I know of no Scripture to contradict any view given in the above sketch. Men's theories may oppose. The ancients believed in a temporal and personal reign of Christ on earth. The moderns believe in a temporal, spiritual reign as a millennium. Both views are wrong—both are too gross and carnal. I believe in a glorious, immortal and personal reign of Jesus Christ with all His people on the purified earth forever. I believe the millennium is between the two resurrections and two judgments; the righteous and the wicked, the just and the unjust. I hope the dear friends of Christ will lay by all prejudice, and look at and examine these three views by the only rule and standard, the Bible."¹

In 1843, Dr. Abel Stevens, editor of *Zion's Herald*, made an attack on Mr. Miller's teaching and influence,

¹*Miller's Life and Views*, page 32f.

charging that it had become a cause of religious indifference, and also referring to it as one of those recent novelties which become an obstacle to the success of the church. To this article, Elder Apollos Hale, himself an acceptable and efficient minister of the M. E. Church, wrote a candid and able reply, asserting his loyalty to the church of his choice, and defending Mr. Miller and his teaching from the accusations made against him. This reply was later published in the *Signs of the Times*, occupying some thirteen columns. Aside from the able argument set forth, he claimed that the religious indifference complained of, was caused by the hostility of the churches to the doctrine of Christ's coming, and their consequent loss of its quickening and sanctifying influence.

This year Mr. Miller suffered a serious and protracted sickness which, with its weakening results, interrupted his labors from the middle of March until September, when he resumed his lecture tours, but found it needful to rest between them for some weeks at home. In November he lectured extensively in Western New York, and later in Boston, New York City, Philadelphia (February, 1844), and Washington, D. C., accompanied by Elders Himes and Litch. Returning he lectured in Baltimore, and again in Philadelphia.

HIS ATTITUDE AND SPIRIT UNDER DISAPPOINTMENT

In 1844, after the time in which he had so much expected to see the Lord, had passed, he wrote to Elder Himes in this manner:

"I am still looking for the dear Saviour, the Son of God, from heaven; and for the fulfillment of the promise made to our fathers, and confirmed to them that heard Him,—that He would come again, and would receive us unto Himself; gathering together in one body all the family of the

firstborn in heaven and earth, even in Him. . . . Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know. . . . I mean to be governed by the providence of Him who will never err, in whom I think I have trusted, and have been supported by, during my twelve years of arduous labors, in endeavoring to awaken the churches of God and the Christian community, and to warn my fellowmen of the necessity of an immediate preparation to meet our Judge, in the day of His appearing. . . .

"My faith and confidence in God's Word are as strong as ever, although Christ has not come in the time I expected. . . .

"Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently guess work with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion.

"I *confess my error* and acknowledge *my disappointment*; yet I still believe that the day of the Lord is near, even at the door; and I exhort my brethren to be watchful, and not let that day come upon you unawares. The wicked, the proud, and the bigot, will exult over us. I will try to be patient. . . . Do not, I pray you, neglect the Scriptures. They are able to make you wise unto eternal life. Let us be careful not to be drawn away from the manner and object of Christ's coming; for the next attack of the adversary will be to induce unbelief respecting these."¹

How true this latter word of his has proven. But the spirit of the true soldier was in him and he could not be idle. In the summer of 1844, he (with his son George and Elder Himes) went on a lecture tour into Western New York, and Canada, and to several places in Ohio, later returning home through Pennsylvania and New York

¹*Memoirs*, pages 254, 256.

City. He was much exhausted by this long trip, and his bodily infirmities were so great that he feared he would not be able to continue his public labors as heretofore.

When the season during which he had expected the Lord to come had further passed, and feeling yet more his obligation to the public as a religious teacher and leader, he prepared a review of his faith and labors, bearing date of August 1, 1845, which was issued under the title of:

“WILLIAM MILLER’S APOLOGY AND DEFENSE”

It is addressed: “To all who Love the Lord Jesus Christ in Sincerity.” The first paragraph is as follows: “As all men are responsible to the community for the sentiments they promulgate, the public has a right to expect from me a candid statement in reference to my disappointment in not realizing the Advent of Christ in A.D. 1843–4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided.”

He then gives a brief account of his early deistical opinions, his first religious impressions, his connection with the army, his acceptance of the Christ as his Saviour and Friend, his determination to study the Scriptures, his method of doing so and the results thereof. He states how he became interested in prophecy and in the chronology of Scripture, and says: “I therefore felt, that, in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods.” He explains the conclusions to which he was led regarding the termination of the prophetic periods, and the joy of his heart when he was convinced that the Saviour’s coming was, indeed, near.

When he began the study of Scripture he had no expec-

tation of finding the time of the Lord's coming, and could for some time hardly believe the evidence that seemed to lead him to that conclusion. He speaks of the many years that he resisted the sense of duty to tell the world the faith which he had received, reviews his early efforts, the results of his larger labors, and the various publications of his views; points out the errors of some of his co-laborers; emphasizes the fact that he was never so definite on the time question as some were, always using the words, "about the year 1843,"—or stating, "*If there were no mistakes in my calculation,*" and he frankly acknowledged his disappointment that the Lord did not come at the time he expected, but maintained that this did not seriously affect the general argument and faith. He conceded that there were later dates at which the prophetic periods might terminate, but still believed that they had come "into the neighborhood of the event."

In speaking of "Erroneous Views Connected with the Doctrine," he said:

"I have no confidence in any of the new theories that have grown out of that movement, viz., that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfillment of prophecy in any sense. The spirit of fanaticism which has resulted from it, in some places, leading to extravagance and excess, I regard as of the same nature as those which retarded the reformation in Germany; and the same as have been connected with every religious movement since the first advent. The truth is not responsible for such devices of Satan to destroy it. I have never taught a neglect of any of the duties of life, which make us good parents, children, neighbors, or citizens. I have ever inculcated a faithful performance of all those duties, enjoining good works with faith and repentance. Those who have taught the neglect of these, instead of acting with

me or being my followers, as they are called, have departed from my counsels, and acted in opposition to my uniform teachings."¹

He closes the Apology and Defense, with most excellent exhortations to both opponents and friends. The spirit of the man is indicated in these words addressed to Christians: "You, my brethren, who are called by the name of Christ, will you not examine the Scriptures respecting the nearness of the advent? The great and good of all ages have had their minds directed to about this period of time; and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible. If I am in any error, I desire to see it; and I should certainly renounce it; but do look at the question, and in view of the teaching of the inspired Word, decide for eternity."

HIS DELIBERATION AND CANDOR

That Mr. Miller was no hair-brained, hasty fanatic, is clearly shown by the careful study and great deliberation with which he began his work. For five years, after reaching his early conclusion regarding the near coming of Christ, he reviewed his studies and canvassed all objections that came to his notice, and he states that more objections came to his mind during that time than were afterwards advanced by his opponents, and they presented none which had not previously occurred to his mind; but none of them seemed to him conclusive after examination. For some eight or nine years after this he resisted a strong

¹Advent Tracts, Vol. II, pages 2-36.

sense of duty to publicly proclaim the message to the world, all the while continuing his Bible study.

The Apology and Defense is an able treatise, showing his entire sincerity, his absolutely unselfish devotion; it is concise and cogent; it shows breadth of mind and a humble and gracious spirit; it deals in sober and weighty reasons for the course he had taken, and its exhortations and counsels are those of candor and wisdom. In every paragraph it indicates the measure of a manly man, an instructed and worthy servant of Jehovah and a true friend of all mankind. To the end of his life he pursued a frank, manly, straightforward course and was always opposed to fanatical acts and notions. It is not strange that a man of such mind, character, conviction and sincerity should have a notable public influence. If those who have mocked and scoffed at William Miller, of earlier or later dates, had been characterized by equal candor, careful research, sobriety of mind and depth of conviction, the bitter, foolish and evil things they have said would never have entered their minds, much less have been suffered to pass from lip or pen.

In the fall of 1845 he lectured some in Vermont and Connecticut. In the spring and early summer of 1846, in spite of his infirmities, which made it necessary for him to have one or more of his brethren attend him on his journeys, he visited several places in New York State, attended Conference in New York City, taking part in the debates and preaching of the Conference. After this he went to Philadelphia, and from thence to Providence and North Scituate, R. I., and North Attleboro, Mass., in which places altogether he gave ten discourses. He went to Boston; the Annual Conference in New York having been adjourned to meet in this city, and he took part in the discussions of the same; soon after which he returned home, very weary but in good cheer.

Now feeling that his work was well-nigh done, he gave out through the *Advent Herald* in September, 1846, an

ADDRESS TO THE PUBLIC

which also showed much candor of spirit and clearness of mind, and a steadfast faith, a faith which was not dependent on the time question.

We quote a few lines: "I readily confess I was misled in my calculations; not by the Word of God, nor by the established principles of interpretation I adopted, but by the authorities which I followed in history and chronology, and which have been generally considered worthy of the fullest confidence. . . . The testimony of historians, as to the dates of events, cannot affect the testimony of the Word of God, that, at certain periods from these events, His promises shall be fulfilled. They may fail, but His Word cannot fail."¹

DECLINE AND DEATH

After this his labors were few, though he made one tour into Northern Vermont, and Canada, and attended the Conference in Boston in May, 1847, where he preached several times and took part in the discussions—but this was his last visit to Massachusetts. In 1848 he became blind, but continued to desire and enjoy communications from his friends, though unable to reply. He dictated some letters, which told of his abiding faith, his great love for the brethren and the cause, and of blessed communion with God.

In 1849 his health greatly declined, yet his mind was clear, he richly enjoyed the songs of Zion, and experienced the very triumphs of faith; at the last, on December 20th, in the afternoon, he fell asleep in Jesus, very peacefully,

¹*Memoirs*, page 350.

surrounded by his wife, children (six sons and two daughters) and friends, Elder Himes also being present. He had fought a good fight, finished the course and kept the faith. With his mistakes humbly confessed, his message faithfully given, he awaits the resurrection morning, the Master's "Well done," and a crown of many stars.

Mr. Miller had requested that his funeral services be held in the Advent Chapel, near by his home, but such a large number of his fellow-citizens desired to attend that it was found necessary to make other arrangements. A preliminary service was held at his house, the burial followed in the near-by cemetery, and from thence they went to Fair Haven, where the general public service was held in the large and commodious Congregational Church, the use of which had been kindly offered by the pastor, Rev. Mr. Shaw. This church was densely crowded, and a long and attentive service was conducted by Rev. J. V. Himes of Boston, assisted by the pastor. This shows the respect in which he was held by those who knew him well.

TRIBUTE OF THE ANNUAL CONFERENCE

As a further token of appreciation and love, we cite the following communication, which was drafted by a committee appointed for the purpose, and was passed by a unanimous vote of the Annual Conference, held in New York City, in May, 1850, and was addressed to Mrs. Miller and her children:

"Since our last meeting, you have been called to mourn the death of a beloved husband, a tender parent, and an affectionate friend. In your bereavement we truly sympathize. In your loss we also have lost a friend and brother. But we mourn our loss in view of higher considerations. We regard him as a man called of God to a most important work; and as a man greatly blessed in the

successful performance of that work. The unsullied integrity of his life was crowned by a peaceful and hopeful death. The deep sense of gratitude we feel to God for the benefits conferred on us, through his instrumentality, we trust will find a response in many Christian hearts. Through the divine blessing on his teaching, our attention has been directed to a more faithful study of the Scriptures, to clearer, more harmonious and correct views of divine truth. We have thus been led to rejoice in hope of the glory to be revealed at the appearing of Christ. . . . May we remember that our obligations are increased by the truth which he taught. May we be prepared for a reunion with him and all the redeemed in that day. Our sincere and united prayer is, that the grace which sustained him under his severe trials, and in the closing scene, may support you in your bereavement, and in all the afflictions of the present state, and secure to you the enjoyment of the glorious future. Tendering to your acceptance this expression of our sympathy and condolence, we remain your affectionate brethren in the faith once delivered to the saints.

“(Signed) N. N. WHITING, *President*.

“O. R. FASSETT, S. BLISS, *Secretaries*.”

APPRECIATION OF A CONTEMPORARY

“Thousands there are who can say, in truth, that after years of study of the most learned commentators, from a perusal of Mr. Miller’s course of lectures on the Second Coming of Christ, they have obtained a clearer view of the Gospel plan, and have discovered more beauty and harmony in the Bible, than from all the books they ever read beside. . . . He was a man of powerful native intellect; capable of achieving the greatest objects;—of the most undoubted probity in his moral and Christian character, so that among all the foolish and wicked things said, both by professor and profane, yet not one spot has been found on his reputation, by which the cause of God could be reproached. . . . The writer cannot do justice to his own

sentiments and feelings on this subject without saying, that for the last six years it has been his highest earthly pleasure to suffer reproach, with such a man in such a cause."—*Josiah Litch.*

TESTIMONY OF A NOTED ADVENTUAL WRITER

"William Miller lived and studied and spoke and wrote. All honor to the man. He was as good a prophetic expositor as any before him, as good as any who spoke at New York, 1878. He was never tainted with fanaticism. He possessed the grace of candor, fairness, and honesty. He had a mission to perform. Nobly and faithfully he performed it and fell asleep. His work may be ignored, his ability underrated, and his honesty impeached by those who to-day owe the light and success that crowns them to the earnest agitation he wrought in all our churches. But those who knew him best loved and prized him most. Though sneered at by some so-called prophetic students who only enter in to reap where he sowed, he waits his reward at the 'last advent long desired.'

"Rev. D. T. TAYLOR, 1878."

CHAPTER III

NOTABLE LEADERS AND CHIEF EARLY FEATURES OF THE MOVEMENT

MANY ministers of various denominations invited Mr. Miller to give his lectures in their churches, and an increasing number of pastors accepted the main points of his teaching, some of whom became effective leaders in the work. Of these distinguished workers, we would first speak of

ELDER JOSIAH LITCH

who was a member of the New England M. E. Conference. A copy of Mr. Miller's lectures having come to his hand, early in 1838, he examined it, expecting to be able to refute its teachings in a few minutes. As he read, the argument appeared weighty. Prejudice gave way, he was led to a devout study of the whole question, and finally to an acceptance of the faith, feeling compelled to this as an honest believer of the Bible. He was then convicted of the duty to proclaim the truth, which he had accepted, to humbly reconsecrate himself to God, and in contrition of soul, he resolved, at any cost, to advocate the truth and willingly bear reproach for Christ.

Elder Litch was highly esteemed by his associates. He was of studious habits, was considered a man of able thought, and gave great promise of future effective labors. He was an able writer and soon placed pamphlets and small books before the public, and early became one of the edi-

tors of that leading pioneer Advent paper, *The Signs of the Times*. He travelled extensively and preached earnestly the great prophetic message, as a strong co-laborer with Mr. Miller and others. In later years, he was associated with the American Millennial Adventists. He was a staunch defender of the faith. Among his various writings, was a book, entitled *Christ Yet to Come*, which was a strong reply to Rev. Dr. Warren's book, *The Parousia*, in which the future personal coming of Christ was denied, and the progressive spiritual advent was advocated.

Late in 1839, Mr. Miller began his first course of lectures in Boston, in Chardon St. Church, of which

ELDER JOSHUA V. HIMES

was pastor and at his invitation. Two lectures were given each day, and the audiences were large, the interest being so great that many had to go away, unable to gain admittance. At the close of these lectures, Mr. Himes says: "I found myself in a new position. I could not believe or preach as I had done. Light on this subject was blazing on my conscience, day and night." He questioned Mr. Miller on his plans and what he was doing to spread the doctrine. In closing his reply to these questions, Mr. Miller said, "I have been looking for help. I want help." In response to this appeal, Mr. Himes laid himself, his family, all his interests upon the altar of God, and henceforth became an earnest helper and soon a leader in the great work.

In 1827 Mr. Himes left his secular calling, and entered upon the work of the ministry. He was soon appointed evangelist by the Massachusetts Christian Conference. A little later, he located in Fall River, Mass., and there had an extensive revival. A church of one hundred, twenty-five members was organized. In 1830, Mr. Himes

was requested to take the pastoral care of the First Christian Church in Boston. In 1837 he organized the Second Christian Church on Hanover Street and the next year, a chapel was built on Chardon Street. The new church prospered, their new place of worship was filled. In 1839, Mr. Himes examined and embraced the views of Mr. Miller, with the result named above. For many years, his name was connected with almost every department of the work, and his publications were abundant. Elder Josiah Litch speaks of him as "the unwearied friend who nobly stood in front of the hosts and the hottest of the fire, and who, on the twentieth of March, 1840, without any patrons, or scarcely friends, issued the first number of *The Signs of the Times*. . . . From the commencement of his course as an advocate of this cause, the writer has been on terms of intimacy with him, and has known his whole course, and feels it to be a great pleasure to say that a more noble-hearted, generous and self-denying man never engaged in any enterprise. . . . No man can be found whose labors have been more abundant and arduous than his."

Elder Himes published and circulated many papers, tracts and books, circulating many of them gratuitously. He was supplied with liberal donations for this work, and in addition, used the earnings of his own labors, to spread abroad the truth. It was estimated by Mr. Bliss, his agent and editor, "That he had issued over ten millions of publications from the Boston office alone, prior to 1854, besides immense numbers from other offices." He was considered by some the most effective laborer on the continent. He visited England, Scotland and Ireland, as a missionary, travelled and labored in nearly all the States of the Union and adjoining Provinces. He was said to be open, frank, independent, courteous, liberal, sympathetic and aggressive, having a great faculty to enlist the atten-



JOSHUA V. HIMES

tion and hearts of the people. During a ministry of over forty years, he organized over three hundred churches, assisted in organizing fourteen State and sectional conferences, and immersed over fifteen hundred souls. He travelled some twenty thousand miles a year, a portion of the time, and during forty years, held about five thousand meetings. It will be necessary to make frequent reference to Eld. Himes' work in subsequent chapters.

In 1838,

ELDER CHARLES FITCH

who was pastor of the Marlboro Street Congregational Church, in Boston, wrote to Mr. Miller, stating the interest with which he had studied his book of lectures, on the second coming of Christ and asking some questions for further light. Mr. Fitch had preached two discourses to his people on the subject and a deep interest had been awakened among them, but he met with so much opposition from various sources to this new faith, that, for a time, he ceased to advocate it. He tried to satisfy himself that the popular view of the world's conversion was correct. He had held pastorates at Abington, Conn., Warren, Mass., at the Fourth Church in Hartford, Conn., previous to his location at Boston, and after this for a brief season he served at Newark, N. J., and Haverhill, Mass. In 1841 and 1842, he entered again upon the examination of the doctrine, and while laboring at the latter place came out a devout believer and fearless advocate of the same. He at once entered the field as a travelling lecturer and became a most efficient laborer. He was deeply pious, well educated, a great lover of truth, and exerted an extensive influence in the Master's cause.

In 1842, Mr. Fitch visited Oberlin Institute, Ohio, proclaiming the message of the Lord's coming to the

students, and the faculty of that notable institution, and did the same in various other parts of the State. While on this tour, he was greatly blessed, and the Lord gave him much favor in the eyes of the people. He was requested to move into that region and labor in Cleveland and vicinity. He did so, and was very fruitful in his labors.

In writing from Ohio early in 1843, he speaks of having labored in Cleveland, Painesville, Norwalk, and Elyria, which were the county seats of as many counties and all of them important places for exerting influence on the surrounding region. He also speaks of having labored at Willoughby, Dover, Olmsted, and Ridgeville, and says, "This week I am preaching daily in Cleveland and sinners are daily seeking the Lord, indeed the revival here, which has been in progress for a good many weeks seems to be continually increasing in interest." He further adds, "Calls for lectures are far more numerous than I can meet. Wherever I go the people crowd together as long as room can be found to receive them, coming in some cases five, ten and even as far as fifteen miles to listen to the Word of the Lord."

He wrote some books, and contributed much to the columns of *The Signs of the Times* and other papers. But he was suddenly cut down, and fell asleep in Jesus in October, 1844. If he could have lived, he, doubtless, would have been one of the greatest workers in the Advent cause.

ELDER HENRY DANA WARD

First a Congregational layman, but later an Episcopal minister of New York City, was also an able leader. He was chairman of the first General Conference (Boston, 1840) and his address to that Assembly on the History and Doctrine of the Millennium, was considered very able and comprehensive, was published with the report of the Con-

ference, widely circulated and is of value to this day. He was a leading member and adviser in subsequent gatherings. He was a graduate of Harvard College, possessing brilliant talent, much experience, and deep piety. He wrote largely for the *Signs of the Times*, and *The Midnight Cry*. He is said to have written one of the most accurate and interesting accounts of the Shower of Stars of November 13th, 1833, he being an eye-witness of the event. He recognized the same as a fulfillment of Christ's words, Matt. 24: 29, and a sign of His near coming. He wrote a work entitled *Glad Tidings*, which was published at the office of the *Signs of the Times*, which was soon followed by several others. One was entitled *Telescope of Faith*. Later he traveled, and lectured on the subject of Christ's coming, the promises to Abraham, the Kingdom of God, and the restitution of the earth, in America and in Europe. Early in the seventies, he published two important books, one entitled *The Gospel of the Kingdom*, and the other, *The Faith of Abraham*, which showed that he held as a life conviction and bore faithful testimony to, the great message of the Advent and the Restitution. While associating freely with the early Adventists, he never accepted the definite time view, but wrote an earnest protest against believing and teaching a set time, which was published in the *Signs of the Times*, in December, 1841, and it was not many years before almost the entire Adventist ministry accepted this view, the later definite time theories being accepted by only a fraction of the people.

ELDER HENRY JONES

A Congregationalist of New York City, having heard the message of the near coming of Christ, gave it much prayerful study, and embraced it with a whole heart. He was a man of brilliant talents, and an active worker in the

cause. He wrote many valuable communications on the coming of Christ, a tract entitled, "The Scripture Searcher," and later, published a paper, in addition to writing and preaching the message, giving many evidences of the end near at hand. Yet, he rejected the definite time conclusions as being uncertain, and, therefore, unsafe to teach. He was considered a very successful laborer, and did much to extend the message and establish the cause. He was secretary of the first general conference, and served some other gatherings in the same capacity. His writings on the question of the restoration of the Jews were able, sound and influential and are still worthy of careful perusal.

Among the leaders,

SYLVESTER BLISS

should also be named. He was a lay member of the Congregational Church of Hartford, Conn., who soon became known as a young man of more than ordinary ability, and having become awakened to the subject of Christ's coming, he investigated it thoroughly. He was fully convinced of the great truths underlying the message which was being preached. He was liberally educated, with fine ability for critical examination of theological questions. He gave special attention to the books, sermons, and papers which contained the writings of the chief opposers and zealously reviewed the works of several of these writers, such as the lectures of Dr. N. Colver, written against the views of Miller, the sermon of Rev. O. E. Daggett, the works of Dr. Weeks, and Dr. Jarvis, and also that of Prof. Sanborn, who denied the personal advent of Christ.

In writing a few articles for the columns of the *Signs of the Times*, his gifts and qualifications were so manifest to the managers of the paper, that his services were secured

as an assistant editor and he entered on that relation in November, 1842, continuing for several years, and then became editor of the paper, and also, business agent of the publisher, and sustained this relation until his death in 1863, making an editorial service of twenty years. Meanwhile, the name of the paper was changed to the *Advent Herald*.

In 1845 George Bush, professor of Hebrew and Oriental Literature, in the University of New York, issued his notable work, *Anastasis; or the Doctrine of the Resurrection of the Body Rationally and Scripturally Considered*, and Mr. Bliss at once reviewed the work. It was thought that Prof. Bush set forth all the objections that could reasonably be urged against the resurrection of the body, and the review was a very able vindication of this doctrine from the Bible and reason. It was considered so able, that forty-five years afterward the most of it was reprinted in the *Messiah's Herald*, which was earlier called the *Advent Herald*, for the edification of its readers. It was said that Prof. Bush gave Mr. Bliss great credit for his effort. In addition to this work, which was entitled, *The Doctrine of the Resurrection Vindicated*, he wrote some twenty-six books, large and small, several of which were considered of permanent value, such as the one above named, *Analysis of Sacred Chronology*, *A Brief Commentary on the Apocalypse*, *Memoirs of William Miller* (426 pp.) and *The Time of the End* (408 pp.).

He was not only an able supporter of the premillennial cause, but also a member of the Historical and Genealogical Societies of Boston, and for many years an occasional contributor to the columns of the Hartford and Boston papers. Mr. Bliss was considered a devout, conscientious Christian, an able theologian, good logician, and very reliable in his references to authors and history. He was widely

loved for his Christian integrity, faithful labors, and brotherly fellowship in the work of the Gospel.

Another of the chief early leaders was

ELDER APOLLOS HALE

of the Methodist connection and a very acceptable minister of that body. Having become much interested in the Advent teaching, he decided in 1842 to fully engage in preaching the message. He was a scholar, a deep thinker, a careful, critical and able writer, being noted for logic and clearness of point, and these traits also characterized his preaching. Beside his work in New England, he assisted Elder J. Litch in the meetings held in Philadelphia, and labored with much blessing in Harrisburg, Penn., and vicinity, where a work was wrought which was long remembered. He was secretary of the first Advent Campmeeting held in the States and was connected in an official way with other such meetings, with Conferences and other public efforts to extend work. For several years he was associate editor of the *Signs of the Times*, later called the *Advent Herald*, and contributed many valuable articles and reviews on the most vital subjects connected with the Advent teaching. It is said that he designed several of the symbolic charts that were used by those who were lecturing on the prophecies. He also wrote a number of pamphlets, and in various ways was an effective worker.

ELDER NATHANIEL SOUTHARD

was another able helper in the early cause. He was a native of New Hampshire, was converted in early life and soon became devoted to reform work. In 1830 he located in Boston and became deeply interested in and an active supporter of educational, temperance and anti-slavery



SYLVESTER BLISS

efforts. He was connected as editor with a weekly paper called *Youth's Cabinet*, which greatly aided the education of children, and for a time was acting editor of the *Emancipator*. Becoming impressed with the duty to preach the Gospel, he consecrated himself to that work, and a little later, hearing the message of the Advent, he examined the subject, and becoming convinced that the teaching was Scriptural, he began preaching the same. In 1842, he became assistant editor of *The Midnight Cry*, which was published in New York City, and later was editor in full, serving until 1845, when failing health caused him to return to the hills of New Hampshire, where he engaged in school teaching until his health was so recovered that he could resume preaching.

After this he removed to Providence, R. I., and took the pastoral charge of the Second Advent Church in that city. In 1850 his health failed beyond successful recovery, and two years later he fell asleep in the joyful hope of an early rising in the last day, at the coming of our Lord Jesus. In paying tribute to his memory, Sylvester Bliss said of him: "His intelligence and the judicious arrangement of his literary acquirements made his services very valuable. He was ever a firm believer in the Advent near, and adorned the doctrine by his life and Christian deportment. . . . We always regarded him as the best adapted to fill the editorial chair of any man entertaining our faith."

And yet another who should be specially mentioned among the early leaders was

PROFESSOR N. N. WHITING

of Williamsburg, N. Y., a Baptist minister, who received and taught in 1842 and onward, the doctrine of the imminent coming of Christ. He was a man of thorough education, and of extensive reading in various languages,

had translated what was considered a superior version of the New Testament, and was a man of large experience. Though never accepting the definite time view, yet he became a most efficient helper to the general cause, being a regular contributor to the *Midnight Cry*, *The Advent Herald*, and later served as editor of the *Morning Watch*, which was the successor of the former paper, being also published in New York City.

We have mentioned above only those who were noted for public work, or as being the most efficient leaders, in the light of what we have gleaned from the records of the early history of the movement, but there were many others who did valiant service in the cause, such as Elders Timothy Cole of Lowell, Henry Plummer of Haverhill, David Millard of Portsmouth, and L. D. Fleming of Portland, Me., all of whom were pastors of the Christian connection. The latter brother was for a time editor of *The Glad Tidings*, a paper which was published in Rochester, N. Y., and also wrote extensively in press and pamphlet for the promotion of the faith. Elder D. I. Robinson (pastor M. E. Church, Portsmouth, N. H.), was prominent in the work. Thomas F. Barry, formerly of the Christian Baptists, a very efficient worker; though he died at an early age it was said that he had baptized a thousand persons at Rochester, N. Y., besides a large number in other places. Elder Elon Galusha (Lockport, N. Y.) and E. R. Pinney (Seneca Falls, N. Y.), both able Baptist ministers, who greatly aided the spread of the faith in Western New York, the former having been a founder of schools, a leader of missionary enterprises and identified with all the measures highly prized by his people; the later being a frequent contributor to the Advent papers and also a writer of books said to be valuable. As coming from the same ranks we would also name Elders J. B. Cook, and F. G. Brown. Many others soon rallied

to the faith, of whom we will speak later on, but we now pass to note

SOME EARLY FEATURES OF THE WORK

1. The interest aroused, the desire to hear, and the spreading revivals were not confined to any one class of people, or a single locality—there was an inquiry and an interest to hear among the more devout members of all the Protestant religious bodies. There were open doors in all directions, especially among the Christians, Baptists, Congregationalists and Methodists. Mr. Miller writes: "I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches, poured in continually during the whole period of my public labors, and with more than one-half of which I was unable to comply."¹ And what was true of Mr. Miller, was also true of the leading preachers of this faith for several years. The whole work was undenominational, and there was an ear to hear in all branches of the church, while of course in various directions they met with criticism, unbelief, and opposition.

2. At first and for a number of years there was no thought of a new and independent church, or denominational body. Those who accepted the message were "members of all the various branches of the Christian Church," and had no thought that the more Scriptural faith they had received would cost them the sacrifice of their chosen church relations, or that they would be called upon to meet the reproaches and trials which later followed. This fact explains why some of the leaders in the early undenominational movement, were not later closely connected with the organized work of this body. Their ability

¹Advent Tracts, Vol. II, page 19.

and standing gave them such a hearing and influence that they retained their church connection, or soon returned thereto, and were permitted, more or less freely, to bear witness to the truth they believed.

If the church in general had been willing to receive the doctrine of the near coming of Christ, minus the definite time view, and later on had given the message and its related truths a fair hearing, and those who believed it courteous and brotherly treatment, there probably never would have been a separate body of Adventists. The opponents of the doctrine later furnished a candlestick for the light that they sought to put out.

3. The new movement was characterized by very earnest Bible searching. As Bro. Miller lectured here and there, and other ministers began to co-operate with him and preach on the prophecies, the people turned to their Bibles, and "each man, woman, and youth," who received with favor the message began to search the Bible diligently, as for "hidden treasure," to learn what was revealed regarding this doctrine. One of the principal booksellers in Portland, Me., stated that, "he had sold more Bibles in one month," during Mr. Miller's labors there, "than he had in any four months previous." The people became noted for many years as the most

CAREFUL AND EARNEST BIBLE SEARCHERS

in all the land.

4. It was a sober, deep, though very earnest movement. When we consider how silent the churches had become on the coming of the Lord, how new this old truth seemed to them, how striking the message was that the great event was so near, we may wonder that there was not more excitement and wild sensational outbreaks. But Mr. Miller and his early co-laborers were men of sober mind, of

deliberate judgment, and utterly opposed to fanaticism. The counsels of restraint and caution, often given, especially by Mr. Miller, were most commendable, and had they, in later days, been more carefully heeded by some turbulent spirits and ill-balanced minds, the cause would have suffered far less reproach.

5. The definite time feature. It should be remembered that when Mr. Miller began the study of prophecy he had no thought of naming a date for the advent. But as he searched the Bible, the chronology of the Scriptures deeply impressed his mind. He says: "I found various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events which had been fulfilled in the past, often occurred within a *given time*." He cites eleven instances of predicted periods and remarks: "The events limited by these times, were all once only a matter of prophecy, and were fulfilled in accordance with the predictions. When, therefore I found the 2300 prophetic days which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as "the times before appointed," which God had revealed unto "his servants the prophets." He came thus to look upon the chronological prophecies as being as much a portion of the Word of God, and as much entitled to our serious consideration, as any other part of the Bible, and he says: "I therefore felt, that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods."

After citing the Scriptural and historical evidence that

in symbolical prophecy a day stands for a year, he continues:

"From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B.C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B.C. 457; and that the 1335 days, commencing with the taking away of the daily and the setting up of the abomination that maketh desolate (Dan. 12: 11) were to be dated from the setting up of the Papal supremacy, after the taking away of pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned . . . from which they should evidently be reckoned, they all would terminate together, about A.D. 1843. I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression would come to an end; and that in place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven."¹

Great joy filled his heart in view of this pleasing prospect, and his soul thrilled with longings for a part in the joys of the redeemed, and we note that it is ever the mark of a true disciple to rejoice in the coming of his Master. His further studies confirmed his faith in this conclusion, and he was unable to see his mistake until the time passed, after which he frankly confessed his error on this point, while holding fast to the doctrine of the Advent near. The same was true of many of the leading workers.

¹Apology and Defense, Advent Tracts, Vol. II, pages 10-12.

NOT THE FIRST OR ONLY ONE TO SET THE TIME

In 1880, Rev. D. T. Taylor, was asked, "whether others besides the Adventists have set the time for the Lord's coming?" In answering he referred to some thirty-two different writers who had set the time, ranging from St. Augustine to the noted Dr. Wm. Hales of London, and speaks of these as a "few of the testimonies on this matter." We quote briefly from his article:

"St. Augustine, in the fourth century advanced the view that in one thousand years from the period of the first advent, Christ would come again. Mosheim says that as the tenth century drew on, all Europe believed that Christ was to come in the year 1000, and the terror and excitement was great and universal. . . .

"In 1787 Hans Wood, Esq., of Rosemead, Ire., in a published commentary, began the seventy weeks and 2300 days of Daniel in the year before Christ 457, ending them in 1843. His chronology was reprinted in the *Orthodox Churchman* in 1809 by Dr. Wm. Hales. Wm. Cunningham, of Scotland, author of more than a score of books (1810-1834), also Matthew Habershaw, of England, in 1834, endorsed Wood's system of the numbers, and fixed the time in 1843. Rev. R. Mason, in two essays on Daniel's 2300 days, published at Glasgow, Scotland, in 1820, began this grand number in 457 B.C., ending it in 1843. Wm. Miller came to his conclusion before he had seen these volumes, and independently of previous writers. . . . Rev. W. A. Holmes, chancellor of Cashel, in Lectures published at London in 1833, endeavored to show by an appeal to five different prophetic lines, that Christ would come in 1836."

Mr. Taylor also says that many fixed upon 1847, and names Rev. Jos. Wolff, and Rev. Frederick Sanders of Stuttgart, as having looked for the Lord on that date. He says they who set the year 1866 for the end, were not a few. Others looked to the year 1868 as the time when the

six thousand years would end and the Lord would come; he names Rev. Bickersteth and Dr. John Cumming of England, and Rev. R. C. Shimeall of New York as holding this view. "The learned Wm. Hales, D.D., in his great work on Chronology, London, 1809, fixed upon the year 1880, for the end and advent. Sylvester Bliss, a Congregationalist, and afterwards associated with the early Adventists, in his fine volume on Chronology, published at Boston in 1850, looked to the same year for the end. Hundreds of writers have and do fix, the time of the Jews' return, the destruction of the antichrist, and the commencement of the millennium. Very few ever got scoffed at and ridiculed for setting the time of the temporal millennium. The world loves to hear about that fable." In another place Mr. Taylor speaks of this inclination to set the time, as a "mistake often allied to the grace of loving Christ's appearing."

To the candid mind, that gives the question serious thought, it will not seem strange that those who deeply love the coming of Christ should "search what or what manner of time the Spirit of Christ," which was in the prophets, "did point unto, when it testified beforehand, the sufferings of Christ and the glories that should follow them" (1 Peter 1: 11). The early disciples, interested in the Master's predictions, asked, "When shall these things be?" Experience alone could teach the sanguine mind and yearning heart, how true was the Master's word: "Watch, for ye know not when the time is."

THE EARLY PROTEST

There were those in the first general movement, who, feeling that human chronology was uncertain and that great caution should be exercised on the time question, entered a strong protest against this phase of the great message. This position was taken by H. Dana Ward, Rev. Henry

Jones, and Prof. N. N. Whiting, and was practically accepted by Mr. Miller and all his leading co-workers, after the '43-'44 time had passed. Each succeeding effort to set the time met with a less following and a larger protest until this feature of the teaching disappeared altogether, and that many years ago.

6. One most impressive feature of the early movement was

THE SENSE OF DUTY

that stirred the hearts of those who accepted the faith. We have already seen how this conviction swept over the soul of William Miller and changed the whole course of his life, constraining him, so much against his own will, to open and continued labor in public service for the extension of the faith.

Elder Josiah Litch, when convinced of the truth of the main message, was confronted with the question of duty on this wise: "If this doctrine is true, ought not you, as a minister of the Gospel, to understand and proclaim it?" He answered, "Yes, certainly I had." Questions of policy, reputation and results arose, and he says: "Thus I reasoned, until the Lord showed me my own vileness, and made me willing to bear reproach for Christ, when I resolved, at any cost, to present the truth on this subject." Hundreds of others made the same noble, heroic decision. It will be remembered that Martin Luther was greatly tested on the question of duty and unfaltering, undeviating defense of the whole truth as God gave him to see it. Even some of his close friends and co-workers counseled concessions and silence that would have, if heeded, led to failure.

We, to-day, have such light, truth and liberty as we possess because some have, in other days, been loyal to light and conviction at very great cost. Has the great message

lost its claims? Is duty to truth any less now? Can we truly serve the will of God and the highest needs of His cause unless we are faithful to the truth as God gives us to see it? Let these examples, and others which they suggest, inspire us to act the same noble part and not to think lightly of the claims of present truth.

7. In view of such self-sacrifice and loyalty to conviction it is not strange that the power of God was greatly manifested in the work. In a sober and quiet way men were stricken through with conviction of sin, a sense of the perversity of unbelief, and were led by scores and thousands to seek God and to believe His Word. Revivals were very numerous and fruitful, and a large proportion of those converted were so saved and assured that they stood the tempter's trials, and the test of disappointment as to the time, and held fast to the Christ and the doctrine of the advent near.

The evident mighty working of the Spirit accompanying the movement convinced some, who were inclined to doubt the time argument, that God was indeed in the effort, and many professed Christians had a new experience of saving grace from the day they heard this message, an experience so clear and definite that many spoke of it as a "new conversion."

8. Some of the methods adopted in the early movement may here be briefly mentioned. Large Conferences were held in the chief cities, such as Boston, Lowell, Albany, New York City, Portland, Me., and elsewhere, in which ministers of various denominations, who were interested in the message of the Advent near, took part, and the addresses given were published and widely disseminated. Campmeetings were appointed in various places; a very large tent, that would seat nearly four thousand people, was purchased; and pitched in several cities, and by these

means vast assemblies were gathered to hear the Word. The printing press was also most energetically used, and tracts, pamphlets, books, weekly and daily papers were issued in large numbers and widely scattered; further accounts of all of which will be given in subsequent pages.

CHAPTER IV

THE GREAT ADVENT AWAKENING

IN the same year that the first English Prophetic Conference was held (1826), William Miller, in America, by independent study of Holy Scripture had been led to the conclusion that the end was drawing near, and that he ought to give the message of light and warning to his fellow men, and this he began to do within a few years.

THE NEED AND TIMELINESS OF THIS AWAKENING

Both in this country and beyond the sea, is emphasized by reference to the rise and spread of "Whitbyanism," the theory that the whole world is to be converted through the church and that there will be a thousand years of universal peace and righteousness before the second coming of Christ. This theory (as before referred to in Chapter I) came into prominence about the middle of the eighteenth century, and by the early part of the nineteenth had been received, without due regard to sober interpretation of Scripture or the historical faith of the church, by a majority of evangelical divines, and as a result the study and preaching of prophecy had been largely neglected, and the Gospel of the second coming of Christ, that message which is so prominent in all the New Testament, and is repeated three times within the compass of twenty verses in the last chapter of the Apocalypse, had fallen into almost utter silence.

With this apostasy from the primitive faith in religious circles, and the wide prevalence of skepticism in the land,

the church was in a state of peril; at this time of need came the great Advent Awakening in this country, the call back to the apostolic faith and to the voice of prophecy. In this great movement it was fully shown that the Bible only needed to be freed from the veil of tradition and perversion, to stand forth in its own wondrous light and harmony, to command the faith of even the skeptic and the infidel.

We have already briefly narrated the principal points in Mr. Miller's life and teaching, and have given some hints of his work, and that of his early co-laborers for a period of some ten years, from about 1832 to 1842, or later, but no adequate description of the wide extent, the spiritual power, principal methods, the notable and abiding results of the movement, has been given, hence we here attempt a larger statement.

The chief factor in Mr. Miller's work was his

NUMEROUS AND EXTENSIVE LECTURE TOURS

His engagements on this wise often kept him from home for several months at a time, and not only required arduous labor but extensive travel. Early in his public labors his calls were many and often importunate. Writing to Rev. T. Hendryx, a friendly Baptist minister, in 1835, he said: "The Lord opens doors faster than I can fill them," then in the month of February, he speaks of having a week's engagement in each of five towns, and citing fourteen other places from which he had calls for lectures, he added, "And others too numerous to mention."

As far as we can learn, Mr. Miller lectured in the following cities: Burlington, Montpelier, and Rutland, Vt.; Concord, Keene, Nashua, and Portsmouth, N. H.; Boston, Cambridge, Haverhill, Lowell, Lynn, New Bedford, Pittsfield, and Worcester, Mass.; Portland, Me.; Providence, R. I.; Albany, Brooklyn, Buffalo, New York City, Roches-

ter, Lansingburg, Lockport, and Troy, N. Y.; Newark and Trenton, N. J.; Philadelphia and Pittsburg, Pa.; Baltimore, Md.; Akron, Cleveland, and Cincinnati, Ohio; Washington City, Toronto, Canada; and in hundreds of towns, far and near. It will thus be seen that the circuit of his labors covered a wide and populous territory. In many places the largest buildings to be had were required to accommodate the audiences which wished to hear him.

As an illustration of the interest to hear, we note that when attending a conference held in Franklin Hall, New York City in February, 1844, and giving two lectures on the 7th, the place proved too small, and they adjourned to the Broadway Tabernacle, and he there lectured on the afternoon and evening of the 8th and 9th, and it was estimated that not less than five thousand persons were present, and they gave a solemn and attentive hearing. Again in Washington, D.C., Mr. Miller began a course of lectures, the same year and on the 20th of the same month, in the Baptist Church, near the Navy Yard, and on the 26th the audience had become so large that they had to remove to Apollo Hall, near the President's mansion, where they continued till the 2nd of March. Mr. Miller gave nineteen lectures in this city, and Elds. Himes and Litch gave fifteen.

Writing from Washington, on the 28th in the midst of the meetings, Mr. Miller said: "They throng us constantly for papers, books and tracts, which Bro. Himes is scattering gratuitously by thousands, containing information on the subject. They send in from this vicinity and from old Virginia for papers and lectures; but the one-hundredth part of their requests can never be complied with. Never have I been listened to with so deep a feeling and with such intense interest, for hours." There were present at Mr. Miller's lectures, a goodly number of persons belonging to

each House of Congress. And it should be noted, that it was not alone from towns and country hamlets, that urgent invitations came for his lectures, but multitudes in all our principal cities were anxious to hear him, and in many places he was called back again and again to repeat his message, as in Boston, where he gave his regular course of lectures the seventh time.

Mr. Miller, writing in 1845, and referring to the *Signs of the Times*, which was first issued in February and March, 1840, says:

“From the commencement of that publication, I was overwhelmed with invitations to labor in various places, with which I complied, so far as my health and time would allow. I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada, East and West, giving about four thousand lectures in something like five hundred different towns.”

He estimated that about two hundred ministers embraced his views in different parts of the United States and Canada, and about five hundred workers were engaged in giving public lectures. Wherever Mr. Miller lectured, some embraced his teaching, and in many places, large numbers did so.

Another remarkable factor in the Great Awakening was

THE NOTABLE REFORMATIONS

or extensive revivals, connected with and following his courses of lectures, and those of many of his co-laborers, as well. That so many were converted under his labors was the one thing that made him willing to engage and continue in his public efforts. He said: “My whole object was a desire to convert souls to God, to notify the world of a

coming judgment, and to induce my fellowmen to make that preparation of heart which will enable them to meet their God in peace." We cite a few cases as illustrative of many more.

(1) In Lansingburg, and West Troy, N. Y.

In the former place Mr. Miller lectured for eight days in succession in June, 1836, but was urgently requested by the Baptist Church and pastor to give another course, which he delivered in January, 1838, and the results of these efforts were most remarkable, scores upon scores being converted from darkness and infidelity to faith in Christ and the Bible. In March following he gave his lectures in West Troy, N. Y., and there a revival interest was awakened which continued for more than a year, during which time "old, young and middle-aged were alike made the happy recipients of grace," and three churches, the Dutch Reformed, Methodist and Baptist, were very much alive with interest and zeal.

(2) In 1839 he labored extensively in Massachusetts, lecturing, among other places, in Lowell, Lynn, Groton, Haverhill and Boston. In all these places large audiences sought to hear him, and gracious revivals resulted. It is recorded that "a glorious revival followed" his labors in Lowell, forty were baptized and sixty received into the church of which Eld. Timothy Cole was pastor and he himself became a co-worker with Mr. Miller. Rev. Silas Hawley, Congregational minister, writing from Groton, said, "Mr. Miller has lectured in this and adjoining towns with marked success. His lectures have been succeeded by precious revivals of religion in all those places. A class of minds are reached by him not within the influence of other men."¹

¹*Memoirs*, page 138.

His first course of lectures in Boston, was given in Chardon Street Church, which had room for a large audience, and the interest was such that very many had to be turned away, as the auditorium was crowded to the limit. Some of his subsequent lectures in this city were given in, Boylston Hall, and even there large numbers went away unable to gain admittance, also, "many were hopefully converted from sin to holiness." In order to accommodate the multitudes who wanted to hear Mr. Miller and others, Eld. Himes and the Boston friends promoted and perfected the building of the Howard Street Tabernacle, that was capable of seating five thousand people, which was, so far as we know, the first great Tabernacle erected for evangelistic purposes in this country, and when Mr. Miller made his ninth visit to Boston, and gave his seventh regular course of lectures there; this great auditorium was crowded. "On the Sabbath, Jan. 28, 1844, all day and evening, the seats and aisles were filled with as many as could find a place to sit or stand. Many of the young, with the middle-aged, and even men with gray hairs, stood and listened to the story of the Coming One, with the evidencies of His near approach. Had the Tabernacle been twice its size, it would hardly have held the multitude who sought admittance. The interest continued during his entire course of Lectures."¹

(3) In Portsmouth, N. H., early in 1840, Mr. Miller held a nine-days' meeting, which was attended by crowds and large numbers went forward for prayers. The services were continued for weeks after he left and frequently there would be sixty to eighty seekers at the altar. The interest spread to every church that was favorable to revivals, and daily meetings were held, till it was estimated that from

¹Advent Tracts, Vol. II, page 22.

five to seven hundred souls had been converted. On another page we have given important testimony regarding this work, its worthy character being well vouched for. In many revival efforts these days, the special interest mostly departs when the evangelist leaves town, but it was not thus under Mr. Miller's labors.

(4) A little later the same year as above, by request of Eld. L. D. Fleming, of the Christian Church, he made his first visit to Portland, Me., and there also a very gracious work was wrought. Between one and two hundred professed conversion in the meetings in the above church, and later the fire was kindled through the whole city and all the adjacent country. Universalists, deists, infidels, gamblers, and rum-sellers were converted, and the latter turned their shops into meeting rooms; yet it was testified that there was no extravagant excitement, but on the other hand sobriety, prayer, solemnity and Bible searching characterized the people. Prayer-meetings were established in various parts of the city, by the different denominations or by individuals, and a men's meeting for prayer was held about midday in the business section.

Mr. Miller was urgently invited to give another course of lectures by the officers of the First Baptist Society, but he felt obliged to decline the invitation, as he had been absent from home nearly six months and had delivered three hundred and twenty-seven lectures.

In the latter part of November, 1842, he gave his lectures in the First M. E. Church in New Haven, Conn., assisted by Eld. J. V. Himes. It was estimated that not less than three thousand persons were present at the church on each evening for a week, and a powerful revival followed, which "continued for some two months with almost unabated interest." And thus we might go on, but space forbids further narrative on this line.

Another remarkable feature of the Awakening, was the large number of

SKEPTICS AND INFIDELS CONVERTED

We have not learned of any other movement in this country so fruitful in this regard. Mr. Miller, giving a survey of his work, and estimating from his memoranda, the number of those converted to Christ, says: "Of this number I can recall to mind about seven hundred who were, previous to attending my lectures, infidels, and their number may have been twice as great."¹ Mr. Miller was very modest and careful in his estimates and it is likely that the larger number is nearest to the facts.

A notable effect of this character occurred in connection with the course of lectures which he gave at Lansingburg, N. Y., in January, 1838. The lectures continued nine days and were listened to by crowded and attentive audiences. Infidelity had several strongholds in that neighborhood, and many of these people attended the lectures, and were greatly affected by them. A gentleman of the place, writing to Mr. Miller regarding the results, said: "I have never witnessed so powerful an effect in any place, as in this, on all who heard. I am of the opinion that not less than one hundred persons who held infidel sentiments, were brought to believe the Bible." Several years later, a doubt having been expressed by the editor of the *Boston Investigator*, an infidel paper, as to the report that hundreds of infidels were being converted under the preaching of Mr. Miller, a resident of Lansingburg wrote to the editor and gave his personal testimony, confessing that he, himself, had formerly held infidel views, and was personally acquainted with nearly one hundred others, of like per-

¹*Memoirs*, page 248.

suasion, who were converted under the preaching of Mr. Miller, though they did not yield the point without a struggle, or without due consideration. He says: "Each and every prop and refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty as chaff is driven by the wind."¹

Prophetic preaching has very often proved effective in leading unbelievers to the acceptance of the Bible as the Word of God, and it seems a serious fault that this effective weapon of Christian evidence is so seldom employed in the pulpits of our day. As used by Mr. Miller and his co-laborers it proved a most effective "dike" set against the tide of skepticism which was then prevalent in the land and a peril to the church, and which has never since so widely prevailed. For this work, if for nothing else, the church at large owes a debt of gratitude to the Advent movement, among other agencies, that have been used of God for its blessing, defense, and enlargement. Mr. Miller was a humble man, who did not seek for notoriety, never boasted of his work and was not careful to keep a detailed account of the results of his public efforts, but toward their close he estimated that in nearly a thousand places, Advent congregations were raised up, numbering about fifty thousand believers. Surveying his labors, he says, "I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light, . . . the result of my personal labors, alone, and I should judge the number to be much greater."²

This appears to be the latest summary of his labors that he recorded, though he lectured frequently in the later months of 1845, and some in 1846, but was hindered considerably by increasing physical infirmities.

¹*Memoirs*, page 127-8.

²Advent Tracts, Vol. II, page 22.

Another important agency in the Advent Awakening was

THE GENERAL CONFERENCES

which were held at various times and places, mostly in the large cities. The first Prophetic Conference held in America, was convened in Boston, Mass., Oct. 14, 1840, and continued two days. The sessions were held in the Chardon Street Church and were crowded each day, and there were present some twenty or thirty interested ministers, and many able laymen, representing nearly all the evangelical denominations.

The following is the "Call of the Conference," as published September 15, 1840, with the names of the signers:

"The undersigned, believers in the Second Coming and Kingdom of the Messiah 'at hand,' cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Wednesday, Oct. 14, 1840, at ten o'clock a.m., to continue two days, or as long as may then be found best.

"The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment seat.

"By so doing, we may accomplish much in the rapid, general, and powerful spread of 'The everlasting Gospel of the kingdom at hand,' that the way of the Lord may be speedily prepared; whatever may be the precise period of His coming."

William Miller	David Millard
Henry Dana Ward	L. D. Fleming
Henry Jones	Joseph Bates
Henry Plumer	Charles F. Stevens
John Truair	P. R. Russell
Josiah Litch	Isaiah Seavey
Joshua P. Atwood	Timothy Cole
Daniel Merrill	J. V. Himes

When the Conference assembled according to appointment, after the reading of the call, and prayer, Henry Dana Ward, was chosen chairman *pro tempore*, and gave a short address regarding the object of the meeting. We quote a couple of paragraphs:

*"My Brethren and Friends:—*We have convened on a great and solemn consideration, the near coming of our Lord in His kingdom. It becomes us to understand, and to let others know, that ours is not a new doctrine. Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament. The novelty which seems to characterize our views, takes its color from the errors of a fallen church, and will be entirely removed by the inspection of the Gospel, and of the records of the ages of the martyr-church."

After citing briefly the voice of Scripture and the testimony of the Christian fathers, he further remarked:

"We come here, my brethren and friends, to revive this apostolic doctrine, and to renew the faith of the Gospel after the image of primitive Christianity. We assemble here to awaken our own sympathies, together with the slumbering faculties of our fellow-Christians, to the doctrine of the Lord's coming, as it was held by the great reformers of the sixteenth century: not to contend with opposers: not to dispute among ourselves, not to raise the banner of a new sect; but out of every sect to come into the unity of

the faith as it is in Jesus, with charity toward all, ourselves, in the exercise of Christian liberty, and not afraid of obloquy for the sake of our coming Lord."

The Committee on Nominations reported in the afternoon, and the following officers and committees of the Conference were chosen:

Henry Dana Ward, Chairman; David Millard, Josiah Seavey, J. Lord, R. W. Reed, Assistants. Henry Jones, P. R. Russell, Secretaries.

Committee of Arrangements: J. V. Himes, J. Litch, Joseph Bates, Charles F. Stevens, Stephen Goodhue.

Committee of Finance and the Roll: Daniel Merrill, William Clark, Calvin French, Nathaniel Billings.

The Conference sent forth a Circular Address, signed by the chairman and the secretaries, which was an able and broad spirited appeal to all Christians to consider the great question of the last things. Our readers will appreciate these selections therefrom:

"Though in some of the less important views of this momentous subject we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established in this all-absorbing point, that the coming of the Lord to judge the world is now specially 'nigh at hand.'

"We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ 'in this present evil world,' where death reigns unto the coming of the Lord in His glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope, to

witness and enjoy millennial bliss in the conversion of themselves and of the world.

"We are also agreed, that at the very commencement of the millennium the Lord will come in the glory of His Father, and all the saints with Him, and that the sinners then remaining alive and ungodly will be slain by the sword of the Lord, or 'taken' and 'cast alive, with the beast and the false prophet, into a lake of fire burning with brimstone,' instead of being all converted to the obedience of the Gospel.

"Again, we are agreed and harmonize with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist Churches, together with the Cambridge Platform of the Congregational Church, and the Lutheran and the Roman Catholic Churches, in maintaining that Christ's second and only coming now will be to 'judge the world at the last day.' . . . The gracious Lord has opened to us wondrous things in His Word, whereof we are glad, and in view of which we rejoice with trembling. We reverently bless His name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them, by the love of the crucified Jesus, to regard 'the promise of His coming,' and to cultivate 'the love of His appearing,' and to sanctify themselves in view of His approaching with power and great glory. . . .

"We appeal to the sectarian standards, to history, and to the primitive churches before 'the falling away;' but we rely mainly on the holy oracles of divine revelation for the support of our views, convinced that the Old Testament alone also is able to make us wise through faith unto salvation. We deeply feel that the success of the Gospel of the kingdom at hand depends on our faithful use of the Scriptures of the Old and New Testaments; and that the

secular interpretation of the Old Testament is fearfully heretical which considers it as being silent on the subject of Christ's coming to judgment, to raise the dead, and to dispense everlasting rewards."

The circular closed with earnest exhortations to instant and careful preparation for the great day, and to diligently labor for the awakening of the "millions of our fellow mortals," who "slumber over these tremendous considerations, because they regard them not as very near."

A report of this Conference is before us in a volume of one hundred and seventy-five pages, published in Boston, 1842, under title, *The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ*. It was first issued in January, 1841. Various parts were published in tract form under titles of the separate addresses, and doubtless widely circulated, but regarding the combined issue, we are told: "So great was the interest in the question, that in a short time, ten thousand copies of this work were issued and scattered." It was published with the purpose of supplying the Theological seminaries of the land; the ministers of the Gospel who were willing to examine the subject; the members of the church at large, and the world, as far as means at hand would allow; the friends in Great Britain, who were expected to assist in circulating the same, and the missionaries of the Cross in all the world, so far as access to them could be gained. A brief report was published in the *Signs of the Times*, of Nov. 1, 1840, and three thousand extra copies of this paper were issued.

The contents of the combined *First Report* above referred to, were:

1. Remarks of the Publishing Committee.
2. Proceedings of the Conference: including the Call, opening Address of the Chairman, election of officers and

committees, brief address by Henry Jones, Resolutions, and the Circular Address, in full.

3. Two Dissertations by Josiah Litch: (a) The Second Advent and Kingdom of Christ; (b) The Chronology of Prophecy.

4. Restoration of Israel, by Henry Jones.

5. Two Dissertations by William Miller: (a) Prophetic Chronology; (b) The Judgment. (These were presented by Eld. Himes, as Mr. Miller was prevented from attending by sickness.)

6. History and Doctrine of the Millennium, by Henry Dana Ward, in three parts.

Eld. J. Litch, in later years writing of the Conference of 1840 says:

"No controversial note was sounded to my knowledge. It was a season of great interest and exerted a widespread influence all through New England, and more or less in other parts of the country. Several thousand copies of the Report of the Conference were published and scattered broadcast over the country, and converted multitudes to the faith of the premillennial advent."

As the first Prophetic Conference ever held in America, truly interdenominational in character, and liberal and united in spirit; as awakening widespread interest, and sending forth its literature to the ends of the earth, it was an epoch making event, a notable milestone in premillennial history.

This first Conference was so much of a success, and aroused so much interest, that a committee was appointed to arrange for another of like character, and thus

THE SECOND GENERAL CONFERENCE

was held in the city of Lowell, in the Christian Church, June 15, 16, 17, 1841. Eld. D. I. Robinson, Methodist pastor of Portsmouth, was chosen chairman, and we note

among the names of the Business Committee; that of Edwin Burnham who later became an effective and notable advocate of the kingdom at hand. The attendance was very large, both local and general. Aside from Lowell, attendants were present from thirty towns in Massachusetts, twenty-two in New Hampshire, seven in Maine, and four in Vermont.

From the reports given at this Conference, it was shown that the way was open for the rapid promulgation of the Advent message through New England; that there was a most earnest desire for light on the fulfillment of prophecy and the second coming of the Saviour. In view of this they resolved, as ministers and individuals, by the help of God and by the consecration of their all to the work, to exert what influence they could to spread far and wide the great Scriptural doctrine of Christ's coming and kingdom. At the Boston Conference it was proposed to raise \$500 for this work, and at this session they aimed to secure \$1000, over \$600 of which was pledged ere the convention closed.

The third general Conference, was held in Portland, Me., Oct. 12, 13, 14, 1841, and was the first convention of this faith held in that State; it was largely attended and promoted an extensive and abiding interest in all that section.

The fourth general Conference was held in the Lecture Room of Broadway Tabernacle, New York City, Oct. 25, 26, 1841. The closing evening session was held in the main auditorium. The formal call of this Conference was published entire in the *Christian Advocate and Journal*, in *Zion's Watchman*, and also in the *New York Herald*; the latter giving a report of the doings of the Conference each day, in its characteristic manner. The *Tribune* also kindly noticed the Conference at some length. A copy of the "Call" with an explanatory note was sent to the clergymen of the city and vicinity, many of whom, it was reported,

read the same to their congregations. Each session was preceded by a devotional service led by different brethren, among whom we note the names of Rev. P. T. Kenney of Willimantic, Conn., and Rev. Mr. Wait, of Newark, N. J.

On Wednesday evening, the closing session, a notably large audience was present, and Rev. John Lindsey, of the M. E. Church, a well-known and highly respected pastor of the city, presided. After appropriate remarks, he announced the sentiment to be presented by the speakers, in these words: "The Kingdom of heaven preached in the Gospel is a future dispensation near to come." A kind of symposium was given, for three speakers were, in turn, presented, first Eld. Josiah Litch, of Boston, who spoke on the nature and glory of the kingdom; second Henry Dana Ward, of New York City, who showed that the kingdom is a future dispensation, and thirdly Eld. J. V. Himes, of Boston, who spoke of the nearness of the kingdom.

The New York *Tribune*, speaking of this session, also of the Convention as a whole, said:

"The meeting was profoundly attentive, and the remarks of the speakers were received with unequivocal approbation, save only the fixing a time, which . . . failed to convince and satisfy the audience. But, as far as the awakening of public attention goes, the Convention has been attended with the happiest results. The pastors of churches direct their studies toward the interesting theme, in many cases, with new emotions; and many Christians read the Bible with an inquiring mind, to learn whether these things are so, and some are becoming daily more and more convinced of the truth and importance of the sentiment expressed by the chairman and made the theme of the evenings' discourses."

The fifth general Conference was held in the Baptist Church, Low Hampton, N. Y., Nov. 2-5, and it was there resolved to hold at least four such gatherings during the

ensuing winter, one in each of four States, Massachusetts, Vermont, New Hampshire and New York. This was the first general Conference that William Miller had been able to attend; he was elected chairman of the Convention, and the large number that assembled, "from East, West, North and South, from Canada, as well as the States, raised up to proclaim this truth, by the blessing of God on his labors, was to him most refreshing and encouraging."¹

The sixth General Conference was held in Boston, at Chardon St. Church and Bolyston Hall, the seventh at Dover, N. H., the eighth at Pomfret, Conn., commencing Jan. 18, 1842, the first like session of the New Year. The ninth session was held at Sandy Hill, now Hudson Falls, N. Y., and the tenth at Colchester, Vt. Besides these there were calls for such assemblies at Providence, R. I., Worcester, Mass., Hartford, Conn., and Nashua, N. H. These, and others later called for, were held as time and opportunity would permit. Indeed the great movement regarding the Second Advent was going on with unexampled interest and calls for Conferences and lectures were coming in from all parts of the country, and to assist in meeting the interest many local conferences were held by the increasing number of laborers who were taking up the revival and lecture work.

Another important factor of the Great Awakening was the

ITINERANT, UNCEASING LABORS

of a large and ever-increasing number of ministers who had accepted the general Advent faith; these were confronted with so many open doors that, "one-half the calls for light could not be met and supplied." . . . "Not only in places

¹*Advent Shield*, page 66.

where it had gained a foothold, but in new places where it had never been proclaimed, the greatest anxiety to hear was manifested."¹ "During 1842 and 1843, about thirty ministers in the Maine M. E. Conference became interested in the faith and began preaching it, and extensive reformati-
ons followed wherever they labored; the ministers of several other denominations in Maine were also preaching it and the same results followed their efforts. It was a time of general revival, East and West; God's Spirit seemed to be poured out upon the people afresh, prayer-meetings were numerous, sinners were everywhere inquiring what they must do to be saved, and wanderers were returning to God."²

The Editor of the *Signs of the Times*, in notes regarding the close of the second volume of that paper, in March, 1842, wrote:

"Within the last two years the advances made by this doctrine are incalculable; far exceeding the most sanguine expectations of its friends. . . . From three to four hundred ministers of the Gospel are now engaged in giving the midnight cry; some distinctly with regard to the time, others in doubt on that point, yet, teaching that it is near, even at the door. These ministers are from all the evangelical denominations in the land."

In addition to these there were several lecturers who were going from place to place spreading the message, also another class were acting as colporteurs, circulating the publications and conversing with the people from house to house.

Yet it is recorded that the call for preachers and lecturers could not be compiled with in but few of the places where desired. Calls were coming in from Maine and Can-

¹*Advent Shield*, page 76.

²Wellcome's *History*, page 293.

ada, from several of the Southern States to Florida, and westerly from Missouri, Indiana and Ohio, and also across the sea from England. "The interest was awakened in the hearts of millions to hear the arguments on this thrilling theme, who could not enjoy the privilege."¹

In addition to those already named among the chief early leaders, or referred to in connection with the General Conferences, all of whom were engaged in strenuous efforts to advance the cause, we would mention Elds. G. F. Cox, Edwin Burnham, Richard Reed, L. C. Collins, S. S. Brewer, L. F. Stockman, Matthew Batchelor, King Hastings, L. Boutelle, Wilder B. Start, D. R. and M. S. Mansfield, P. W. Hough, George Storrs, Thomas Smith, Dr. N. Field, Dr. O. R. Fassett, R. Hutchinson, R. E. Ladd, Hiram Munger, C. P. Dow, Dr. Nicholas Smith, T. M. Preble, John Couch, Jonas Merriam, and a little later, Albion Ross, D. T. Taylor, H. L. Hastings, I. C. Wellcome, Miles Grant, J. M. Orrock, James Hemenway, and William Sheldon.

There were hundreds of others, whose names owing to the scanty historical writings of this movement, are not on the records. The evidence indicates that there was a multitude of those who received and preached the faith quietly in their own churches, but never came into public notoriety, or into direct affiliation with the subsequently organized body of Advent believers. It was acknowledged by an able opponent of this faith, that it had "affected the whole public mind of New England." It had aroused the same interest far beyond the limits of New England, as already indicated.

One who was in the midst of the awakening, gives his testimony thus: "The tide of Millerism, as they called it,

¹Wellcome's *History*, page 304.

rose higher and higher, until, like the rushing of many waters, it swept over the land. There seemed little else talked of. It was the theme of ministers, deacons, class-leaders and praying bands; some opposing, but the most impressed deeply with the subject."¹

A further feature of the Awakening was

THE VIGOROUS USE OF THE PRESS

and the wide distribution of publications.

The first effort in publishing the faith was made by Mr. Miller himself near the beginning of his work, in a series of articles which he wrote on the Second Coming of Christ, and which were published in the *Vermont Telegraph*, a Baptist paper, issued in Brandon, Vt.

In 1833 a synopsis of his views was published in pamphlet form, and it is recorded by Eld. J. Litch, that Mr. Miller spread it over the country and sent it to different parts of the world among the missionary stations.

In the winter months of 1836 Mr. Miller prepared his course of sixteen lectures for the press, and they were published in the spring of that year by Eld. Wescott, in Troy, N. Y., but such was the arrangement that whatever copies Mr. Miller secured for distribution or sale, he bought at the regular prices. These lectures in book form placed in the hands of inquirers did much to promote the faith and to make permanent the results of his oral labors.

Several copies of this book found their way into Massachusetts and "awakened quite a sensation." A copy of the book having fallen into the hands of the editor of the *Boston Daily Times*, the most of the series of lectures were published in the paper, and thus gained an extensive reading and produced a notable effect. It was a copy of this

¹*Life and Experience of Eld. Luther Boutelle*, page 40.

book, put into the hands of Eld. J. Litch, with the request that he should read and give his opinion of it, that led him to accept the most of its teachings. He expected to upset the argument in a few minutes, but found it so weighty and convincing that he soon accepted and became a most effective advocate of the message.

Eld. Litch himself soon published two works, one a pamphlet of forty-eight pages, giving a synopsis of Mr. Miller's views, and the other, a book of two hundred and four pages, giving his own views and argument.

In 1839-40, Mr. B. B. Mussey, Esq., a prominent publisher of Boston, issued a new and revised edition of Mr. Miller's work, which included nineteen lectures and of which five thousand copies were printed and sold. After this the work continued to be published and distributed by Eld. Himes, who about that time became Father Miller's "helper," and proved a most zealous and efficient publisher and preacher.

On the twenty-eighth of February, 1840, Eld. Himes issued, through Dow & Jackson, Publishers, the first edition of the *Signs of the Times* (a paper of eight pages, three columns to the page, size of sheet nine and one-fourth by twelve inches). This was received with so much interest and favor that a second edition was issued on March 20, 1840, and the paper continued to be published twice a month for two years, when it was made a weekly, and in due time was enlarged, and was continued, under different names, *Advent Herald*, *Messiah's Herald* and *Herald of the Coming One*, for many years.

In closing the second volume the editor said: "Our paper . . . has not less than fifty thousand readers, being read by whole neighborhoods, in many instances, and then sent to some distant place." In reviewing the work for the two years, he said further: "More than sixty thousand copies

of various books and tracts have been issued from our establishment, and spread through the world in the four quarters of the globe, and the islands of the sea. These have been read by hundreds of thousands with interest and profit."

Agencies had been or were soon opened in many places, especially in the larger cities, as headquarters for the publications; every lecturer on the Advent was expected to circulate literature on the question; others were engaged as agents and colporteurs, to circulate the publications, and converse with the people from house to house.

On Thursday, Nov. 17, 1842, Eld. Himes began in New York City the publication of a paper, called *The Midnight Cry*, which was issued as a daily for twenty-six successive numbers, and then became a weekly, being enlarged from four to eight pages, and Elds. L. D. Fleming and N. Southard were associated with Mr. Himes in the effort. Later Eld. Southard became editor, and the paper was continued under the above name until the end of 1844, when the title was changed to *The Morning Watch*, and was thus issued until July 24, 1845, when it was combined with *The Advent Herald*, formerly named *Signs of the Times*, of Boston. During the latter months of *The Watch*, Prof. N. N. Whiting served as its editor. It is recorded that an edition of ten thousand copies of the daily *Cry* was issued each day, and these were widely circulated, by agents and through the post offices, in all parts of the surrounding country, and a new office for the circulation of books was also opened in the city.

In addition to these more permanent and widely circulated papers, numerous others of a more local character were issued from time to time, in connection with lecture campaigns or the large tent meetings, such as the *Trumpet of Alarm*, published by Eld. J. Litch in Philadelphia; *The*

Second Advent, issued in Cleveland, Ohio, in connection with the labors of Eld. Chas. Fitch; *The Glad Tidings*, in Rochester, N. Y., *The Southern Midnight Cry*, a few numbers of which were published in Washington, D. C., and Baltimore, during Mr. Miller's lectures in those cities; in the former city an issue of ten thousand copies is spoken of; *The Western Midnight Cry*, issued in Cincinnati, Ohio, of which three volumes were published, and *The Voice of Elijah*, published in Montreal, Canada, by Eld. R. Hutchinson.

It is the testimony of Eld. J. Litch, that,

"In connection with each of the tent meetings, an Advent paper was published, in which the main points of the Advent doctrine were given to the people with great effect."

And he, writing in 1844, further says:

"Within the last six years, publications, treating on the subject, have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

In addition to the books already named there were the works of Ward, Hale, Bliss, Fitch, Storrs, Brown, Hervey, Cook, Whiting, Hawley, Fleming, Cox, Sabine, etc., which made up the Second Advent Library, and which were widely circulated, besides pamphlets and tracts which were scattered like autumn leaves. Also the public press, both secular and religious, contributed in no small degree to the awakening, for while in many cases there were notes and articles opposing, scoffing and slurring the preachers and their message, other writers were candid and fair, and in each case public interest was increased. In some instances the religious papers opened their pages to articles written by the friends of the Advent faith, or to a free discussion of the question. Frequently the opponents of the cause,

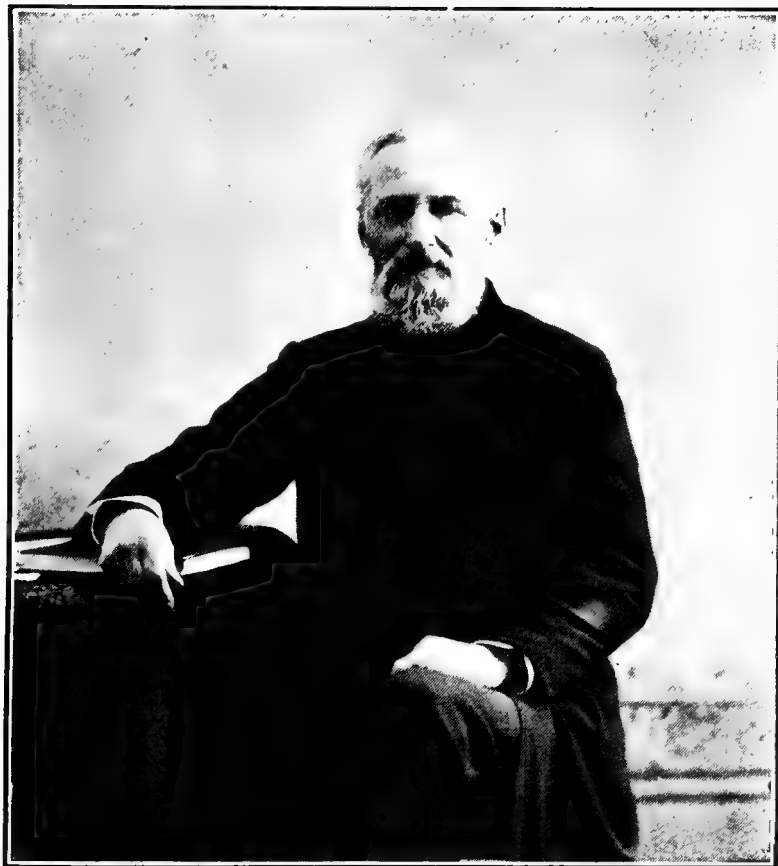
while intending to destroy it, did much to advance it, because the arguments they presented were so weak that people were led to say, "If this is the strongest evidence which exists against this faith, there must be something in it."

THE AWAKENING EXTENDS TO ENGLAND

The publication work proved a vital agency in promoting the cause as it aided in spreading the interest across the seas. Large quantities of Eld. Hutchinson's paper, *The Voice of Elijah*, which was published in Canada, were sent to England for free distribution, also books and papers to a large amount were sent from the Boston office by Eld. Himes and were scattered abroad.

In 1842 Eld. Robert Winter, an Englishman by birth, a Free Methodist, who had accepted the faith, returned to his native country to proclaim the coming of the Lord. His work was fruitful and many joined with him to spread the light through the Islands. In 1844, he in company with Eld. J. W. Bonham, published the *Advent Harbinger* in Bristol, Eng. Elds. William Burgess, E. Micklewood, William Barker, C. Dealtry and others assisted in evangelistic efforts. They gave the message in London, Hull, Knottingby, Leeds, Bradford, Wakefield, Nottingham, Sheffield, Manchester, Carlisle, New Castle, Stockport, Liverpool and other places, in halls, chapels, commons, squares and in the public streets, also in most of the large towns in the south of England, in the Isle of Wight, and likewise in Norfolk and Suffolk, and were often greeted by large and attentive assemblies. Two thousand copies of *Lectures on the Prophecies of Daniel*, also many copies of the publications above referred to were widely distributed among the people.

In 1844 Eld. Himes had proposed a European mission,



DR. RICHARD HUTCHINSON

in which he would be accompanied by Elds. Litch and Hutchinson, but this effort was delayed for a season as the work in America was not fully past the last point in the "time" crisis, and still required careful attention. But in 1846, as a result of the interest awakened by the brethren above referred to and others, there was a loud call from England, for the fulfillment of the proposed mission, hence the question was brought up in the General Conference held in New York City, May 12-15, and Elds. J. Litch, L. Kimball, A. Hale, T. M. Preble, I. E. Jones were appointed a committee to consider and report on the need and feasibility of the effort. The committee reported a vigorous resolution strongly favoring the mission, naming Elds. Himes, R. Hutchinson and F. G. Brown as the men who could best attend to and accomplish the work, also calling for financial aid from all interested in the mission to support the effort. This Conference was adjourned to Boston, and the assembly there heartily approved of the action. An "Address to Believers in the Lord Jesus Christ in England, Scotland, Ireland and Elsewhere," was prepared and ordered by the Conference to be printed as an expression of the views and objects of American Adventists, and an appeal to the Christian church to awake and labor and watch for the return of the Nobleman.¹ The address was considered valuable and worthy of wide circulation in the States as well.

On June first the three brethren named sailed for England, and arrived in Liverpool on the 13th, where they "were welcomed by glad hearts who had waited for them." So far as they could they visited various parts of England, Scotland, and Ireland, lectured on various Advent themes and distributed a large quantity of books and tracts. Eld.

¹Wellcome's *History*, page 543.

Himes published for a year the *European Advent Herald*, which was widely circulated.

These missionaries were also appointed as delegates to "The World's Temperance Convention," and "The World's Evangelical Alliance," both of which were held in London, in August of 1846, and they attended and took part in these great meetings, and thus an opportunity was afforded them to scatter their literature in "very desirable and extensive directions," as they were frequently inquired of in these assemblies concerning their faith and work.

Though many testimonials were received showing that this mission was productive of much good, and many believers in England were united in this effort, yet from lack of sufficient leaders and means to insure an efficient organization, a separate and independent movement was not undertaken, and the mission was closed in 1847. But many able voices kept the message of the Coming One before the people of Great Britain for many years.

This mission to England was cordially commended by Rev. S. R. L. Gaussen, of Geneva, Switzerland, who was for over twenty-five years professor of Theology in the Evangelical Society's Seminary, a most devout believer in the full inspiration of the Bible, a student of prophecy and an earnest premillennialist. He received with appreciation and interest the *Advent Herald*, and the various books sent to him by Eld. Himes. Prof. Gaussen's Lecture, "The German Rebuke of American Neology," which was delivered to the theological students in 1843, was here translated into English by Adventist friends, and was published as No. 46 of the Second Advent Library.

THE CAMP AND TENT-MEETING AGENCY

Yet another effective feature in the Awakening was the large tent and campmeetings, which were held in various

parts of the country. Early in the year 1842, at some large anniversary meetings held in the Melodeon, in Boston, the proposal to hold a campmeeting, one or more, during the summer, was discussed. Many thought it too great an effort for a few Advent believers, to undertake, but it was decided to "try" the plan. Eld. J. Litch made a visit to Canada East, and the interest was so general that he was asked to hold a campmeeting at Hadley, and this was so successful that another was called for at Bolton. This was held, closing July 3rd, and completed a month's labor in that section during which it was estimated that five or six hundred people were converted.

About the same time the first Advent campmeeting held in the States, was convened at East Kingston, N. H., and was attended not only by large numbers from local sections, but by believers from all parts of New England. The attendance was estimated at from seven to ten thousand people, and the meeting was made famous by newspaper reports, and the visit of that loved and honored poet, J. G. Whittier, who later wrote an impressive description of the meeting. Thus, three successful campmeetings were held, to the surprise of the doubters, within a short time after it was decided to "try" the effort. Besides these campmeetings, many large assemblies of the people were convened in various parts of Vermont, New Hampshire, and Maine. Also, within the compass of New England, some six or eight campmeetings were held during the summer and fall. The effect of these various great gatherings is described as "a movement which shook the nation."

In the midst of these efforts, it was proposed to construct a large tent capable of seating four thousand people, to be used in the larger cities where adequate places of assembly could not be secured, and the project was at once carried out. The tent was twenty-five rods in circumference,

with a center pole fifty-five feet high, and carefully seated, would accommodate nearly four thousand people. During this season it was pitched in Concord, N. H., Albany, N. Y., at Chicopee Falls and Salem, Mass., Benson, Vt., and Newark, N. J. In 1843 the tent was used in Rochester and Buffalo, N. Y., and in Cincinnati, Ohio, in 1844 at Louisville, Kentucky,—in fact it was conveyed from place to place in cars, steamships or teams, until it was finally worn out in Gospel work.

The campmeeting at Chicopee Falls (where the great tent was pitched), was a notable event. It was held on the same ground and closely followed the M. E. Campmeeting, which was one of the best and most successful yet held—but the Advent meeting so far exceeded the Methodist in attendance and results that many were astonished and confessed it the work of God, indeed. As a result of this and a subsequent meeting at Plainville, Conn., Hiram Munger, that unique, eccentric character among early Adventists and famous as a campmeeting manager, who later became one of the active elders in the body, with many others came into the faith, and large numbers were converted to Christ.

By the great success of these and subsequent tent and campmeeting efforts, this agency became an abiding feature of the Advent cause, and later spread to the West and to the Far West. In the early 40's, there was much of novelty and contagious attraction in these methods, and with the earnest preaching of the great Advent message, the stirring singing, the thrilling social services—then something of a new feature—vast multitudes thronged the camps, and the interest spread, like a mighty tide from State to State. By these and other means before cited, this great Awakening prevailed more and more.

AGREEING VOICES

That we may have an adequate idea of the extent of that premillennial revival the testimony of some who advocated the main truth, but who were not affiliated with the Advent believers, should be recorded. John Thomas, M.D., in 1834 published a *Journal*, in which he taught the near, personal, premillennial coming of Christ. It is stated that the *Journal* was first called *The Apostolic Advocate* and was later issued under the title *The Herald of the Kingdom*. His works are said to have ably upheld the doctrine of our Lord's soon-coming and his personal reign.

In 1837, Rev. Wm. W. Pym, A.M., Vicar of William Hurts, England, published in this country at Philadelphia a pamphlet, which had been issued in England two years previously entitled *A Voice of Warning in the Last Days*. He said, "Impressed with a most firm belief in the very near approach of Christ, and alike impressed with the prevailing unbelief of this present truth, my spirit is stirred within me to warn every man whom I have to do with, that the Lord must shortly be revealed."

In 1840, the Rockingham Christian Conference, assembled at Newton, N. H., passed a resolution regarding the Second Coming of Christ, referring to it as "very generally found in the Bible," "of great importance to be taught," advising all to give the subject "a ready and faithful examination," commending the *Signs of the Times*, published at Boston, as "a useful help on the subject;" also approving the action of the council appointed to conduct their own paper *The Christian Herald*, published at Exeter, N. H., in "opening its columns for a fair and judicious discussion of the subject of Christ's Coming Kingdom at hand."

In 1841, Rev. William Ramsey, pastor of the Cedar Street Presbyterian Church of Philadelphia, published in book form a lengthy discourse on the *Second Coming of our Lord, and Saviour Jesus Christ in Power and Great Glory Before the Millennium*. This was the tenth in a series of lectures on unfulfilled prophecy which he had previously delivered to his congregation and which aroused a wide interest in the city. In response to the interest and to still further increase interest, the last discourse was enlarged and published. The copy before us has this inscription on the flyleaf in Mr. Ramsey's own writing:

Rev. Wm. Miller:—

With the kind and Christian regards of his
Brother in Christ.

WILLIAM RAMSEY.

Philad'a, Feb. 4th, 1843.

Later, in 1856, Dr. Ramsey issued his able work, *Spiritualism, A Satanic Delusion and a Sign of the Times*, which was published by H. L. Hastings in 1864, and widely circulated for many years.

Rev. George Duffield, D.D., pastor of the First Presbyterian Church, Detroit, Mich. (who had previously been pastor in Philadelphia and New York City), issued in 1842 his book *Dissertations on the Prophecies Relative to the Second Coming of Jesus Christ*, an able work of over four hundred pages which was written in a very candid spirit, and strongly advocated the personal, premillennial coming of Christ. In chapter thirteen, of thirty-eight pages, entitled, "The Season and the Signs of Christ's Coming," he sets forth some general prophecies, the character of the time of the end, and some of the physical signs (Matt. 24) as indicating the nearness of His coming. In closing the

chapter, he said, "Verily, we must be blind, indeed, if we cannot discern the signs of the times. . . . The Lord's coming in the clouds of heaven is fore-signified by all these things, and is even at the door" (p. 406).

In November, 1840, Dr. Duffield wrote an extended article to Eld. Himes, which was published in the *Signs of the Times* (March 1, 1841), of which paper he was a paying subscriber. In this article he states the diligence with which he had studied prophecy and the principles of its interpretation for many years, strongly argues against the postmillennial view, and while taking exception to Advent teaching regarding the time and the Jews, he cordially commended the paper. "The publication," he wrote, "has given me pleasure. I bid God-speed to every judicious effort to awaken attention, and to spread, before a slumbering church and world, the tokens of our blessed Saviour's approaching return to earth."

And thus we might go on, but our limited space will not allow us to trace the echoes of agreeing voices further; sufficient has been recorded here, that may be associated with references in the chapter on "Preparatory Conditions," and that on "European Witnesses," etc., to indicate a general moving of the divine Spirit to keep alive the primitive faith, and that the decades of the 30's and 40's in the nineteenth century witnessed a great prophetic and Adventual awakening, a very notable revival of the Ancient Hope. The fact that some of the leaders were men of humble station, not famous in scholastic circles, will not be a stumbling block to the thoughtful, nor an occasion of reproach from those who remember the lowly rank of our Lord's first disciples, and the humble walks from which some of our foremost statesmen have arisen. The "earthen vessels" through which the mighty work was wrought, clearly reveal the power to be of God and not of man.

CHAPTER V

THE INDEPENDENT OR SEPARATED MOVEMENT AND ITS CAUSES

THE early leaders in the Advent Awakening had no thought of establishing a new and separate religious body, there was no sect-building intent in their minds. Again and again in conference session and in press issues they disavowed any such purpose and rejoiced in the general character and wide fellowship of the movement. Clergymen and members of all the leading Protestant churches came together in free, happy union for the promotion of the primitive faith and thus labored for some years, while still maintaining a loyal interest in and liberal support of their own churches. For a time many ministers and churches offered free and open doors to Mr. Miller and his co-laborers.

But with the passing of the time period in 1843-4, and the great crisis, which it brought upon the work, press and preaching effort being temporarily suspended, or nearly so—it seems that the leaders of these churches generally concluded that the time had come to fully oppose the “Millerite teaching”—to require their ministers and members to refrain from further agitation of the question, to effectively silence it in their meetings and communities, thus seeking to prevent the continuance of the interest and work. The opposition of the past now became more general and ripened into many repressive measures. It soon became a question in many places of silence or excommunication—a state of trying disfellowship. But this faith was far

more than a time theory, its essential features were strong and abiding and its adherents mostly proved of like character. They had come to so deeply love the doctrine of the Saviour's return and related truths that they could not be silenced, or cease to cherish the Communion of those of like faith.

In 1844, Eld. F. G. Brown of the Baptist Church wrote: "I have a sorrowful exhibition of the position which some churches are resolved on pursuing in relation to the Advent; many of them will not have it touched upon in their pulpits, however remotely. Others are determined on excluding those who imbibe the sentiments of Adventists, when the least pretext offers itself."¹ In line with this Eld. R. E. Ladd of Springfield, Mass., of the M. E. Church, was, with about forty others, expelled from the church, and without any charge of misconduct. Of course such a procedure as this led to the organization of an Adventist Society, which in time became large and prosperous—and abides to this day—a strong and active church.

The Methodist Episcopal Conference of Maine, passed resolutions in 1843, declaring that the teachings of "Millerism," together with all its modifications, are contrary to the standards of our church," and requiring all their members "to refrain entirely from disseminating them in the future." About thirty of the ministers of this conference became interested and were preaching these truths, with extensive reformatations following where they labored.

It is evident that later on these requirements were more fully enforced and it was considered factious and heretical to teach the near coming of Christ:—some were expelled for so doing, some ceased preaching what they believed to

¹Wellcome, page 343.

be the truth and lost their power, others left church and conference that they

MIGHT HAVE LIBERTY TO PREACH.

according to the light they had received, and abundant blessings followed their labors.

Eld. J. Litch, writing in 1844, said:

"It has not been our wish in presenting these truths, to build up a sect, but to meet as Christians, with all sects, and if God in mercy bless our labors, leave those converted to God to unite and live in peace and love with the church with which they might be connected. But this could not be. Very few churches have been found which were sufficiently alive to God to be willing to hear of the coming of the Lord. A spirit of opposition to the introduction of the Christian's hope in social meetings, has almost everywhere been exhibited. The doors of churches have been closed against lectures, and every possible means used to prevent the spread of light on the subjects. Under these circumstances, those who wished to hear were under the necessity of opening separate meetings for the lectures, or not have them at all. The same has been the fact with respect to social meetings. When forbidden to speak of their hope of seeing the King in his beauty, in the social meetings of the church, those who have been interested in the question could only go by themselves and enjoy the privilege."¹

William Miller testified in like manner:

"I wish here to say, that, in proclaiming the coming of Christ to the world, nothing was further from my thoughts than to form a separate, distinct body of Christians. It never came into my heart; I thought to benefit all. But, by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out

¹*The Rise and Progress of Adventism, Advent Shield*, Vol. I., page 81.

of the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back, and give up our blessed hope. And all we can do is to find what the Gospel teaches, and act accordingly."¹

At this time they suffered many persecutions from the worldly and wicked, such as false reports, slanders, occasional disturbance of meetings and attacks of mobs, much of scoffing and reproach—and sometimes these things came from, or were incited by those from whom better things were expected. They knew well what it was to be "rejected" in person and doctrine.

THE REJECTION OF THE MESSAGE

and people was not simply because of the time feature, for many of the most pious, able and worthy ministers and members were refused the privilege of preaching, speaking or singing about the coming of Christ in church meetings who never accepted the time theory—were as fully rejected as those who taught it. Eld. I. C. Wellcome records a testimony that he personally knew many such cases. Many believers were "rudely assailed, taunted, ridiculed, shunned, tried for heresy, or dropped from church records without trial," hence it became very trying and in many cases impracticable, if not impossible to remain in the churches of their earlier choice. Therefore hundreds of the most devoted, self-sacrificing Christians and scores of ministers, many with great reluctance, were obliged to come out from their former church associations and form new ones.

"They could not be frightened, frowned, flattered, or bought off from the work of declaring constantly and unmistakably, 'Behold, thy salvation cometh.' They could

¹*Memoirs*, page 319-20.

not suppress the great cardinal truths which they found to underlie the whole system of human redemption, or hide their convictions that the grand consummation of the Christian's hope was about to be realized. They, with (in many cases) their faithful and believing wives and children, chose rather to sacrifice their church relations, salaries, comfortable homes, and delightful situations, worldly reputation, and fashionable society, than to sacrifice these sanctifying truths. They allowed themselves to be expelled, or quietly withdrew, that they might publish to all the truths they believed due the people of this generation, and of great importance that they should hear. Their love for the truth and for the professed people of God who bore fruits of righteousness, even though repelled and greatly misused by many of them, led them to endure great toil and privation to do them good, and bring them to the enjoyment of that hope which had been the source of great joy to themselves."¹

All this was

MUCH LIKE THE EXPERIENCE OF JOHN WESLEY

and his early co-laborers—the beginning of the great Methodist movement. It is recorded that in 1738 Wesley preached but little because most of the parish churches were closed to him. Whitefield, the noted evangelist, on his return from America was likewise refused access to the churches of Bristol. The latter resorted to open-air preaching—and soon Wesley, though with great reluctance, adopted the same method and followed it for more than fifty years, entering churches when invited, but laboring in the fields, in halls, cottages and chapels when the churches were closed to him. And so, having fallen out with the Moravians, he was led, without previous intent or plan to organize his followers into a separate society—and most remarkable are the results that have followed.²

¹Wellcome, page 352.

²Schaff-Herzog *Encyc.* Ed., 1891, page 2492.

In the Advent Awakening the majority of some churches accepted the faith, the minority retiring and leaving the church ready organized as in Chardon Street Church, Boston, and several other places. In the midst of this exodus from the churches and before the leaders had gotten the new situation, or movement of separation, well in hand, a state of disorder and fanaticism set in to a considerable extent—which was a cause of no small trial to Mr. Miller and his co-laborers, and furnished further occasion for opposition and repressive action by the churches.

Some of these unfortunate and divisive teachings had existed under cover, or were obscured by the great central interest and work, but during and following the temporary suspension of effort that came with the great disappointment, they assumed new prominence, and fresh varieties appeared. Fanatical notions and strange manifestations of the "power" and the "gifts" were set forth by some would-be leaders; the fancy that the Protestant churches were the daughters of Babylon, associated with a "Come-out" cry, was taken up by some and aroused needless prejudice and opposition in the churches; the "Shut-Door" theory was advanced by others, supported by so-called visions and revelations of the Lord, a notion which was never adopted by the sober-minded leaders of the great Advent message; some advocated and practised feet washing and kissing as religious ordinances, some claimed the gift of miracles and the discerning of spirits, others also magnified various visions and dreams; this particular feature led to or promoted the "Shut-Door" theory, and later was the inspiration and chief authority of the Seventh Day Sabbath advocacy and separation. Papers and tracts were issued by the leaders of these factions and a state of general controversy and confusion ensued.

But it is a matter of abundant record that Mr. Miller,

and all who were recognized by him as co-workers, were entirely opposed to these and all fanatical notions and practices which appeared, and he not only was pained by these things and the reproach they brought but urgently counseled against them repeatedly.

CONSTRUCTIVE WORK BEGUN

In view of the large numbers that were disfellowshipped or excommunicated by the churches, and this state of confusion and faction that prevailed, and feeling that the main lines of teaching were the very truth of God, to be given to the church and world in its time of need—it was felt by Mr. Miller and the rightful leaders in the movement that something must be done to unite the people upon strong and sober lines of faith and for efficient work. To this end a Mutual Conference was called to convene at the House of Prayer, Albany, N. Y., on April 29, 1845. The object was thus stated in *The Call*—which was published in the *Advent Herald*, March 26, 1845:

“In view of the present state of the Advent cause, and the vast responsibility resting upon us all at this crisis, it has been thought advisable, by Bren. Miller, Litch, Whiting, Jones, Cole, Hutchinson, and others, to call a Conference of the Second Advent lecturers and brethren who still adhere to the original Advent faith, as proclaimed by us to the world, for the last few years.

“The object of this meeting will not be for controversy on points of doctrine or on questions of doubtful disputation, but to strengthen one another in the faith of the Advent at the door, and to consult on the best mode of unitedly carrying forward our work, in comforting and preparing the Advent congregations among us for the speedy coming of the Lord; and also to unite our efforts for the conversion and salvation of sinners. Our time is precious, and should be employed to the best advantage, so that we may give account to our Judge, at His appearing.”

The conference assembled at the appointed time, and as temporary officers Mr. Miller was chosen chairman and Eld. Himes, secretary. After the membership of the Conference was ascertained, it was fully organized by choice of Rev. Elon Galusha, of Lockport, N. Y., as president, and Sylvester Bliss and O. R. Fassett, secretaries. A committee of twelve was appointed as follows: William Miller, Josiah Litch, N. N. Whiting, J. V. Himes, Sylvester Bliss, L. D. Fleming, Erastus Parker, H. Caswell, I. R. Gates, I. H. Shipman, Prosper Powell, and Elon Galusha, to arrange matters for the consideration of the Conference, which remained in session for three days.

The first two paragraphs of the committee's report were as follows:

"Your committee, appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Saviour, submit the following report:

"In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following

"IMPORTANT TRUTHS"¹

Then they stated the main points of faith regarding, (1) The inheritance and kingdom on earth; (2) The first and the second Advent of Christ, both to be personal and visible; (3) That the second coming is indicated to be now nigh, even at the doors, and that this truth should be preached

¹*Memoirs*, page 301.

both to saints and sinners; (4) The conditions of salvation, repentance, faith, sober, righteous, and godly living; (5) The character, order, and time of the resurrection; (6) Concerning the millennium; (7) Regarding the promise to Abraham, or the true and only restoration of Israel; (8) That there is no promise of this world's conversion but the children of the kingdom and those of the wicked one will continue together until the end of the world; (9) The duty of the ministers to continue to preach the Gospel to every creature even unto the end; (10) That the departed saints do not enter their inheritance or receive their crowns at death, but only at the Advent and resurrection.

Each article of faith was ably set forth, citations of Scripture being given to sustain the same. Then the committee considered those things which would promote associated and orderly action, suggesting something of

A "PLAN OF OPERATIONS"

in which the duty of continued effort, the plan of itinerant preaching and lecturing, and the wider circulation of books and periodicals were advocated.

In closing the report several resolutions were presented referring to the theory of the world's conversion and the restoration of the natural Jews, showing the unscriptural character of these teachings, also dissenting from and reproving the various forms of error and fanaticism to which we have before referred.

This report was carefully examined, fully discussed and unanimously adopted. In addition to this a written address by William Miller, was presented in which he kindly urged, brotherly love, patience and prayer, caution and sobriety in the exposition of Scripture and careful adherence to its plain teachings, as against fanciful and sectarian interpretations advanced by place seekers and would-be

leaders, and he plead for a renewed study of Scripture, for watchfulness against division, and for increased diligence in the work, that all the world might "know there is such a grace as Christian perseverance."

This was not a mass convention but each Advent congregation had been invited to send one or two brethren to unite with the leaders in its deliberations. The report shows that sixty-one attendants were recognized as members of the Conference. Nine States and Toronto, Canada, were represented. "The members had come together representing an extent of country from beyond Buffalo on the west, to the eastern section of New Hampshire, and from Maryland on the south, to Canada on the north." The brethren gathered with some anxiety as to the result of the Conference in view of the many differences of opinion which seemed to prevail and fully sensible as to the distracted state of the cause.

At the close they were *rejoiced at the unity* that had prevailed and that the statement of important truths and counsels and resolutions presented had been unanimously adopted. The president in his closing remarks dwelt upon the importance of securing as far as practicable pastoral services for the different congregations, not with a view to restricting the brethren to isolated fields, but allowing them also as circumstances might demand to act as evangelists.

THE DOINGS OF THIS CONFERENCE

gave great pleasure "to all of the consistent Adventists," but seriously offended the erratic and factious elements. Some of these spread their objections to such an extent that Mr. Miller wrote a defence of the Conference and its doings, which was published in the *Advent Herald* of June 4, 1845—a most able, and conclusive article, showing the reasons

for calling the Conference, the ample notice given, the representative character of the gathering, the deliberation and unity of its actions, the need and wisdom of its doings. Mr. Miller said that so far as he knew nine-tenths of the Adventists approved the Conference actions—that this was the mind of the people as a body.

This was assured by the fact that the General Conferences subsequently held in New York, Boston, Philadelphia, and Baltimore that year unanimously ratified its doings and re-affirmed its declaration of "Important Truths," and similar action was taken in other representative gatherings so that these views became known as the settled principles of the Adventist people. Following these General Conferences, similar local gatherings were held in many places in several States, outbreaks of fanaticism and disorder were reprov'd, and the sober-minded friends of the cause were called to the front to labor in a united and orderly way for the extension of the faith and the salvation of sinners.

In many places, where there were believers of a number sufficient to maintain public worship, churches were set in order in a simple New Testament way, by appointing elders and deacons to maintain order, worship and the Gospel ordinances. As the number of congregations and churches increased they were frequently visited by the leading preachers and encouraged in the faith and work. Some who had been thrown out of the churches without due process, and others who imbibed the unfortunate notion regarding Babylon and her daughters, were opposed to all church organization and order, and they and their successors were a persistent hindering cause, which did much to promote disorder and retard a general and healthy growth, but this influence was opposed by Mr. Miller and his chief co-laborers, and by subsequent leaders and was

gradually displaced by wiser counsels and by the efforts of constructive workers.

Following up the encouragement and inspiration of the various Conferences, and their

COUNSELS OF UNITY AND PERSEVERENCE

Bren. Miller (to the extent of his declining strength), Himes, Galusha, Litch, Fleming, Hale, Jones, Fassett, Burnham, and many others traveled and preached in various parts of the country. It is said that the "big tent" was used to some extent, and many thousands were glad to hear the Gospel of the kingdom and the signs of the times.

Many in the popular ministry and churches were greatly disappointed that the whole advent cause did not die with the passing of the '43-'44 crisis—especially since it had been so often "confuted," "exposed," "refuted," "used up," "overthrown," and "demolished,"—and its insistent and enlarging continuance was resisted with much and often bitter persecution.

But soon it became a matter of record that a large number of ministers were holding conferences, camp and protracted meetings, to the extent of time and ability, throughout the Eastern, Middle and Western States, Canada, East and West, and the Provinces of New Brunswick and Nova Scotia. The Southern States were for a time closed to this work, but soon, in spite of the hindrances, the South was calling for the message: The preaching continued to awaken interest, to gain the faith of candid hearers, and

GRACIOUS REFORMATIONS FOLLOWED

in which sinners were truly converted, and worldly professors were convicted of a lack of real piety and led to a deeper

consecration to God and His service, while to many the Christian hope became far more real and sure.

New doors were continually opening where previously the message had been refused a hearing, new converts to the faith added interest and strength to the cause, eminent ministers who had, through the influence of tradition, prejudice, or false report, refrained from examining the question, were led to consider and accept the doctrine; scholars of various grades, as well as men of common rank, became united in the premillennial faith and the doctrine of the restitution—and this came to pass not by any easy efforts, but through the untiring and self-sacrificing labors of diligent and faithful workers, who believed these truths and gave themselves and their all to the promotion of the cause, God adding His blessing and the power of the Spirit in giving gracious results.¹

Thus the independent Advent movement was caused by the fact that the church at large had from various sources received doctrines that displaced the primitive faith of the personal Advent as the great hope of believers, and its kindred truths, and therefore they rejected this message and its advocates, and generally church and pulpit were closed. This state of things was somewhat accented by the time feature, and some unfortunate doings of untrained and ill-balanced persons, but had not these elements entered in the result could hardly have been different, as there was not then or later on, "room in the inn" for hearty, earnest Adventual teaching and faith.

SILENCE OF THE CHURCHES ON THE COMING OF CHRIST

This state of things is well illustrated by the statement of Rev. James H. Brooks, D.D., as to his early experience

¹See Wellcome's *History*, page 574, 5.

and views. He says, "No sermon had ever been preached in my hearing about the coming of the Lord, no allusion was ever made to it in the course of my theological training, no book concerning it had ever been read." In his boyhood, rumors of the Miller movement reached that distant and obscure part of the South, where his mother lived, awakening considerable excitement, but was looked upon with prejudice and by some with contempt. He was a reader of that noted premillennial publication, the *Theological and Literary Journal*, which was edited by Prof. D. N. Lord, but the "articles on eschatology were skipped in reading. In fact, the entire theme was utterly distasteful and even offensive. My eyes were closed and my heart sealed to the plain testimony of God's Word, and the plain references to the second coming were either passed over or at least they made no impression whatever." Being forced by his convictions, against his will, to the study of the book of Revelation, he was by this led to general prophetic study and became a life-long believer and advocate of the personal imminent coming of the Lord.

Dr. L. W. Munhall, called by one writer, "a learned and efficient evangelist of the M. E. Church, whose Gospel labors are everywhere known," put forth some years ago, a book on *The Lord's Return*. Referring to the fact that preachers in this country do not teach it as they are commanded to, he said: "I have been a member of the church my parents belonged to from their childhood, for more than twenty-five years, and have heard as many sermons as almost any man of my age, and I have yet to hear the first sermon on the subject, one way or another, from a minister of my own denomination."

Many other testimonies might be added to show the prevalent neglect of and repugnance to Adventual teaching.

REASONS FOR INDEPENDENT EXISTENCE

Those who became known as the Evangelical Adventists gave the following reasons as their "justification for the maintenance of a distinctive denominational existence;" and as they were considered applicable to those of the Advent Christian Churches, we cite an abstract of the same, which though brief represents what was a deep Conviction of truth and duty. They found said justification in:

1. In the real value placed upon the great event of Christ's return to the world.

2. In the rejection of all theories which inculcate the notion of a millennium prior to the second coming of Christ, or that puts in the far distance the time of the advent. And

3. In tenets not now found embodied in any of the prevailing systems of Christian belief.

As the principal object of all prophecy was to prepare the world for two comings of the Messiah; and as there is more said, in the New Testament Scriptures, concerning Christ's coming the second time than of any other doctrine, this event should be regarded, especially by the professed people of God, as one of stupendous and overwhelming importance. . . .

The popular notion of the world's conversion has become a veil before the vision of many, and faith in the coming again of the Lord has become greatly obscured. . . . A system of spiritual or mystic interpretation is being accepted by the church, which questions the ancient faith of a personal and visible advent of the Son of man, hence we now hear much about a spiritual coming—a merely "providential coming"—that is, a "figurative event"—that "Christ comes at death." The same principle of interpretation that denies the personality and visibility of Christ's second advent will surely undermine faith in the literality of the resurrection of the dead,—and we may add, of the inheritance and kingdom as well.

These Evangelical brethren state that their doctrine of the Advent, coupled with that of the restoration and perfection of the earth, in which Christ would personally reign with His ransomed millions—thus constituting the kingdom of Christ—“are doctrines which were held by the primitive church, and by the Reformers as

“CARDINAL IN THE CHRISTIAN SYSTEM”

“and which are cherished by this people as being *essential* to the *integrity* of the divine plan of human redemption.”

“And believing that the visible church has discarded some of the most blessed doctrines of the Gospel . . . that the present period is pregnant with indications of the speedy coming of the Lord to inaugurate the new and endless dispensation of righteousness and peace,” they felt it justifiable and necessary to maintain “a distinctive denominational interest in order to the more effective defense and propagation” of this faith, and they had the conviction that the providence of God, which had watched over and preserved entire the Holy Scriptures, and the doctrines of His Word, had now called them “to defend and keep alive the truth imperiled,” by the prevalent departure from the primitive faith.

Soon after the Independent movement, on these special Adventual lines, was well under way, the doctrine of human mortality, as against the current teaching of the immortality of the soul, and the destruction of sin and sinners as against the prevalent teaching of eternal misery, came well to the front among a portion of the Adventists, and this awakened a new tide of opposition to Adventist believers, bringing upon them such a general disfellowship that the independent or separated character of the work became a practical necessity. But it was felt by its advocates that this revived doctrine on human nature and

destiny was not only the very plain teaching of Scripture, but came

AS A PROVIDENTIAL MESSAGE

to counteract a rising prejudice and unbelief which was incited by the doctrine of eternal suffering, and to prepare the way for a more reasonable and harmonious theology. But the leaders of this teaching as well as all connected with it—even such a noted scholar, profound thinker, and blameless character as Prof. C. F. Hudson—suffered extensive disfellowship and often bitter persecution. It was therefore a question generally of silence in testimony and the cessation of activity, or the establishment and maintenance of separate and independent work with the necessary organizations for its advancement.

Believing these things and that God had given them the light that they might walk therein, and had revealed His truth that it should be advocated and supported, what else could they rightly, loyally and consistently do but gather together those of this faith into an orderly body, whose combined strength would make possible an effective advocacy—would furnish a suitable candle-stick for the light given.

Being constrained and convicted that God and His truth thus called them they proceeded, in due course, to organize churches, then conferences, and later the general associations.

The need of the testimony and work of this people, the importance and timeliness of their teaching on human nature and the penalty of sin, is further seen in view of the rise and progress of Universalism—a natural outgrowth of immortal-soulism and a reaction from the doctrine of endless misery. This teaching dates its modern effective development in America along the period from 1803 to

1846, and following. Hosea Ballou (b. 1771, d. 1852) is said to have been "justly called the father of Universalism in its present form." While many men, noble and true, have labored for the promotion of this view, we can but record in kindly protest that its influence has been unfortunate and perilous in weakening the moral sense of men, both religious and worldly, regarding the serious guilt of sin and the magnitude of its just penalty. The same may be said of the kindred teaching of the Unitarians, which body arose about the same time. The doctrine of eternal suffering, and that of the universal salvation of men, are each extreme views, neither of which is sustained by any sober, well-balanced exposition of Scripture; there was urgent need of a teaching that should have the

STRENGTH OF THE MIDDLE GROUND

At this opportune season Conditional Immortality appeared as the pre-eminently Biblical doctrine and at once "the likeliest belief." It has emphasized the love of God, given a preachable doctrine of penalty, quickened moral sense regarding the guilt of sin and its just desert, and brought back multitudes of the skeptical and rebellious to faith and reconciliation.

Let it also be carefully noted that the faith of the Advent Christian people, regarding the nature of man and the question of immortality, with its consistent and suggestive teaching of the sleep of the dead, arose at the right time to counteract and withstand the rising tide and evil influence of Spiritualism, which had its modern inception in the "rappings," produced to the wonder of many witnesses, by the "Fox girls," in 1848 and following. Soon "they began to draw together believers and doubters into 'circles' and 'seances,' and to organize permanent associations. At the end of ten years the *Spiritual Register* for 1859,"

boasting great things, estimated the actual Spiritualists in America at one million five hundred thousand, besides four million more partly converted. The latest census (1891) gives the total membership of their associations as forty-five thousand, and thirty. But this moderate figure should not be taken as the measure of the influence of their leading tenet."¹

The current theology unwittingly, in its loose, unscriptural teaching regarding undying souls or spirits and their migration at death, had laid a foundation for this error that greatly aided its influx and made possible its wide and rapid extension, while it robbed the general church of an effective weapon against its deceptive claims and inroads.

On the other hand the Advent Christian teachers, with their view of man's nature and condition in death, were well-prepared to meet the Spiritualist agitators, to effectively controvert their claims and resist their influence, to expose their signs and wonders, and drive them to the sinking sand. Debates were held with Spiritualist lecturers, much anti-Spiritualist literature was published, and press and pulpit were so active against this delusion that at least many were safeguarded from its wiles.

AN ERRONEOUS CLAIM

It has been said in the past, and is yet sometimes said by the very few who still have a leaning toward "time" views, that "it was the definite time movement that made us a people." An impartial survey of the earlier days and the effects of the passing of the time set—the disappointments—will show this claim to be a mistake. None to-day can realize, at least without very careful, sympathetic and extensive reading, anything of the real disappointment fol-

¹*American Church History*, Vol. 13, page 338.



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See pages 333 and 396



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lowing the passing of the first, and only really great and general, time expectation in 1843-4, or the difficulties with which the work was resumed.

Their disappointment was so real and deep they could not recover from it at once; also various explanations had to be made, mistakes as to the time confessed, unnumbered tauntings and persecutions had to be endured, and public confidence had to be in some measure, at least, reclaimed. Then in this state of confusion and dismay, false views and fanaticism appeared, as elsewhere narrated, and the whole cause was greatly embarrassed.

But in due time it was saved by the rallying call of the General Conferences, in 1845 and onward, and the effective work of evangelism and publication that was prosecuted on the lines of the main doctrines wholly independent of any time question. These and subsequent enegetic,

CONSTRUCTIVE LABORS WROUGHT OUT IN FAITH

patience and at great sacrifice were what saved and made the general Advent cause in its abiding forms and work.

In 1854 there was another time movement among a comparatively small, but quite active number—Eld. I. C. Wellcome estimated that, "Perhaps one in fifty of the body of believers became interested in this." The desire for its advocacy, which was not permitted without counter review, in the *Advent Herald*—was one of the reasons for starting the *World's Crisis*, there being a desire for a "free paper," in which this and other questions could be presented with larger liberty, and which might be freely distributed. Two books, at least, were published in its advocacy.

But while this time view was not generally accepted, its influence was sufficiently extensive to incur, following the disappointment, an unfortunate reaction. A few shifted

their expectations to 1857. It was a matter of frequent reference, by writers in different parts of the country, that the cause suffered serious decline after the passing of these periods of "time" expectation, and fervent exhortations were given, earnest appeals were sent forth calling the people to awaken and renew their efforts and zeal in the work. The cause was again saved by vigorous entrance upon constructive lines of labor, the more earnest promotion of church order and organization, the further institution of regular State and local conferences, and the adoption of a more systematic plan of mission and evangelistic work.

It was this new awakening on cumulative, constructive lines of effort as promoted by sagacious and self-sacrificing leaders and helpers, and which in the early sixties developed into the Christian Association and Publication Society of the East, and the Western A. C. Association, with their widely circulated tracts and publications, that again saved the cause and resulted in the permanent establishment of the Advent Christian body.

These sober, earnest and effective efforts were made by men of able mind, profound conviction, of loyal adherence to the truth as it was given them to see it, and the service that has been thus rendered to the cause of God in the revival of the primitive doctrines of the church regarding the personal, imminent advent of the Christ and immortality as the gift of the Redeemer, and the continued support of these truths, has long since vindicated the course taken, and gives promise, by the character of current events, and the need in the church generally, of a more Biblical and effective message, of being far more appreciated in the near future.

CHAPTER VI

THE PRINCIPAL POINTS OF DOCTRINE AND THEIR LEADING ADVOCATES

IN order to any adequate understanding of the merits of the Adventist agitation and the chief characteristics of this teaching as distinguished from the general religious literature and preaching of the times, we need to consider further the chief points of doctrine, and to narrate a few added facts relative to the leading advocates of the same.

First, The Fundamental, and all Pervasive Appeal was to the Plain Word of Scripture, Especially the Voice of Prophecy.

The foretellings of the divine Word were very carefully set forth and the records of history relating to these events were laid side by side with the Scripture prophecies, thus showing clear and definite fulfillment of these predictions. This survey of prophecy was quite comprehensive relating to the history of Israel, of ancient nations and empires, as well as to the prophecies of latter day times and conditions, although special emphasis was given to the prophecies of the second advent and the period of final judgment. This method of laying side by side the predictions of the sacred Scriptures and the facts of standard histories showing their clear and definite fulfillment proved a most effectual means of confuting the arguments of professed atheists and infidels, as well as enlightening the minds and confirming the faith of many believers who could with difficulty give a reason for the faith that was in them.

When we recognize the prevalence of infidelity in those days and the failure of the ordinary preaching to meet it effectually, and note the very large number of skeptics and infidels that were led to Christian faith by the preaching of William Miller and his co-laborers, and the success which their successors have had with the same method of teaching, this plan is abundantly shown to have been one of wisdom and worthy of hearty commendation and general emulation.

Mr. Miller in his third lecture commenting upon the prophecies of Daniel and speaking of Nebuchadnezzar's dream, remarked, "This was the dream, and the interpretation was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled." Then taking up this dream and the later visions of Daniel, comparing them with each other and with history, and tracing the prophecy down to the coming of Christ, he earnestly exhorted his hearers as follows:

"Let this subject sink into your hearts; let it follow you to your bed chambers, to your fields, or to your shops. Not one jot or tittle of the Word of God shall fail. For he has spoken, it will come, however inconsistent it may look to us. Be admonished, then, and see to it that you are prepared.

COMPARE THE VISION WITH THE HISTORY

of the kingdoms and where can you find a failure? Not one. Then, surely, here is evidence strong that the remainder will be accomplished in its time."

In concluding another lecture, he remarked,

"Here, then, was the accomplishment of two important prophecies . . . How exactly has the Word of God been accomplished! How just and true are all the ways of the

God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes when I reflect on the simple truths of the Word of God, the exact fulfillment of the prophecies, that more do not believe, repent, and turn to God."

Though he dealt largely with the number periods of prophecy and its chronological phases and his arguments were made in part to lead up to certain conclusions regarding the time of the Advent, yet this feature may be distinguished from the more fundamental exposition of the prophecy and the historical evidence introduced, and later this distinction was made by Mr. Miller and his co-laborers. They explained and acknowledged that while the inferences regarding the termination of the time periods had proven incorrect, yet the main substance of the teaching, the historical fulfillment of prophecy, and the development of the later stages of prophetic fulfillment, furnished the strongest evidence of the inspiration of Scripture and of the approximate nearness of the Advent.

Second, The Crowning and Central Teaching of Those Days was the Personal, Glorious, and Impending Advent of Christ.

This message was the burden of their hearts, the grand focal point of all their teaching. They showed that the hope of the church was not in the coming of a temporal millennium, was not in the rapture of saints at death, but it was

THE GLORIOUS COMING OF CHRIST

to judge the world and bring in the times of restitution. They dealt master strokes against the Universalist teaching, that the Second Advent of Christ took place at the destruction of Jerusalem, or that it was a spiritual event

in the history of the church, such as the progress of the Gospel or the prevalence of civilization. They ably, earnestly and unitedly called the attention of the world and of the church back to the primitive doctrine of the personal and visible coming of the Christ in power and great glory. Earnestly and persistently they preached that this coming was near, that everybody should at once prepare to meet God. The prevalent teaching of a thousand years of peace and righteousness to intervene before the Advent, had to the mind of the popular church put His coming far into the future, and the world was forgetting that there was ever to be such an Advent. The coming of death was put in the place of the coming of the Lord. The event of death was made the time of reward, the hope of the resurrection was discounted, even denied by some, and the love of His appearing had largely failed especially in this land of the Pilgrim Fathers. Forth into this darkness went these vigorous heroes of the faith of the early church, crying anew, "Behold He cometh!"

Said the late Dr. A. J. Gordon:

"It is the denial or the neglect of the doctrine of Christ's personal advent that has tended powerfully to bring in this perversion; and it is only the strong and emphatic reassertion of this doctrine that can destroy it. Put the central truth of eschatology in the place which it held for the first three centuries of the church's history, and in the place which it held in the days of the Reformation, and it would lift the whole system of eschatological doctrine into harmony and order."¹

This is what the Adventist leaders did for those who accepted their teaching—a service of large and permanent value to humble, unprejudiced truth seekers.

¹Seminary Address, *Recurrence of Doctrine*.

Third, The Denial of a Temporal Millennium.

Strongly and unitedly they labored to counteract the popular teaching of the conversion of the world and a thousand years of millennial grace before the second Advent. They pointed out with telling effect that there was no place for such a millennium, before the judgment day, in the prophecies of Daniel or the Book of Revelation; that the opposing kingdoms, the false church (Rev. 17), the beast, the dragon, and the false prophet, are only overthrown at the glorious apocalypse of Christ. That further, according to the prophecies of Christ as narrated in the Gospels, also His parabolic teaching, especially that of the tares and the wheat, and likewise the prophecies of Saint Paul, Saint Peter, and Saint James—their description of last day conditions—not only did not teach millennial grace in the last times, but foretold abounding iniquity, continued apostacy and perils—the perils of civilization—as characteristic of the latest period before the Advent and the judgment day.

THIS EMINENTLY SCRIPTURAL TEACHING

was most impressive and effective, it cleared the field for the arguments of the Advent near and for a solemn appeal to men to flee from the wrath to come and to make ready for His coming, who promised to appear in the clouds of heaven, in power and great glory, to the dismay of the world and the rapture of His church.

This able and wide spread attack on the world-conversion theory, with the aid of other premillennial and evangelistic testimony, well-nigh silenced for a time that unscriptural view—but in later years through lapse of time and delay of the Advent, and the prevalence of evolution philosophy, that theory has revived and has

been very popular—in a somewhat revised form, teaching social and religious progress through moral and educational evolution and world peace to issue in a millennial consummation)—though this view has now been greatly rebuked and embarrassed by the world war, prevalent social corruption and crime. In view of this self-pleasing seductive error the Advent teaching is as urgently needed now as in the time of its early special revival and will give greatly needed light on the true character of the times and of present world movements. Its advocates might well seize the present opportunity for a great forward movement.

Fourth, They Denied the Restoration of Unbelieving Israel.

A strong ally of the temporal millennium doctrine was the teaching of the national return of the Jews, or the restoration of Israel according to the flesh. This teaching was searched through and through and shown to be contrary to the doctrine and spirit of the New Testament. Prominent among the addresses at General Conferences and also in statements of faith were the arguments against this Judaizing teaching set forth. It was shown that the ministry of Christ and the order of the New Testament was designed to exceed and supercede all national Jewish limitations, to break down once for all the middle wall of partition between Jew and Gentile, to unite all believers of every race and nation, in a new order of spiritual brotherhood in which there should be "neither Jew nor Greek," but all of every nation, class, sex, or condition should be one in Jesus Christ. The doctrine of the return of the Jews to a separate, elect nationalism is logically antagonistic to this great truth that was so clearly taught by Christ and Saint Paul and was so manifestly involved in the very polity and commission of the church.

William Miller, H. Dana Ward, Elders Henry Jones, J. Litch, and later D. T. Taylor, and many others, were very clear and strong in their exposition of Scripture regarding this question—all being careful to interpret the Old Testament in the light of the New in this regard, and not the reverse order, that is generally followed by Judaistic teachers.

From Mr. Miller's writings as published in 1840-42, we quote:

"Now if the Jew be restored because he is a Jew, then Peter needed another conversion; for he said he perceived that God was no respecter of persons (Acts 10: 34, 35). . . . If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons; without any reference to the work of righteousness; or God must give the Gentile another day, after the Jew."

Then referring to Rom. 1: 16, 17 and 2: 7-11, 28, 29, he says:

"These passages show plainly, that the Jews have had their day, and have been visited with the indignation and wrath of God, of which they are a sample unto us who afterwards should live ungodly, and now the Gentile has his day. . . . The Gospel promise, which before the law, was made to Abraham, was in Christ Jesus unto all them which believe, both Jew and Gentile. This is certainly the apostle's reasoning in the third and fourth chapters of Romans, and he says not one word about the Jew's return, when he sums up the advantage the Jew had over the Gentile. 'What advantage then hath the Jew? Or what profit is there of circumcision? What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin' (Rom. 3: 1, 9). Not a word about this return, and inheritance of Judea again. Yet, if so, their restoration would be a great advantage over the Gentile."

Again he writes:

"How would our dear Saviour explain John 10: 16: 'And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be

ONE FOLD AND ONE SHEPHERD'?

How is this explained, if the Jews are to be a separate people again? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body?"

"But," say these Judaizing teachers, 'What shall we do with all those passages in the prophets that speak of the Jews' return to their own land?' I answer, 'Sirs, will you be so good as to notice that all the passages which you dare quote to prove your doctrine were written or prophesied before the Jews were restored from Babylon, and had their literal fulfillment in that event.'"¹

Mr. Miller also, in quoting several passages, shows that the promises given to Israel in the Old Testament, often refer to, or anticipate, and are to be fulfilled in and to, the church under the new covenant, and he quotes showing plain new covenant references. Since the true Israel were then the people of God, it was natural and necessary that this term should be used of his true people under the new covenant, and if none of these promises relate to the church, then there are no promises to the church in the Old Testament. Surely the true Israel of the Old Testament corresponds with the true church under the New Testament—many quotations of Saint Paul involve this conclusion.

We also quote from Rev. Henry Jones of New York City, who addressing the Boston Conference of 1840, after

¹*Miller's Life and Views*, pp. 226-229.

referring to the view held by some regarding the restoration of natural Israel, said:

"But others of us, in looking out also for the now immediate coming of our Blessed Lord to redeem and finally deliver all his people, consider that the literal and unbelieving Jews have nothing to do with these restoration and returning promises. We consider, rather, that the Israel to whom all such promises are made, are God's true saints or Israel only by faith in Jesus Christ, . . . that the land of promise is a 'heavenly country,' or this earth new-created, so as to become the promised, 'new heaven and new earth,' for their eternal abode; and that the promised restoration, or return of God's Israel, is the

FINAL GATHERING OF GOD'S SAINTS

also called Israel, from all nations of the whole world, into this glorious 'heavenly Jerusalem,' at the resurrection of the dead, and second appearing of Christ, in which 'Jerusalem' they will dwell and reign with him in their promised everlasting life, or forever and ever. Thus, we consider . . . that these restoration, gathering and returning promises all belong to God's *believing* Israel or saints, who, at the now soon coming of Christ, are to return and come to 'Mount Zion,' 'with songs and everlasting joy upon their heads,' where 'sorrow and sighing shall flee away.' "

Another writer, whose communication concerning *The True Israel*, was issued in Advent Tracts, Vol. 1, after quoting Rom. 11: 16-18, says:

"From this, it appears that the whole Jewish nation was not cut off from this mystical tree, but that the remnant according to the election of grace was still reserved; and that the Gentiles, who were grafted in by faith, were formerly as a wild olive tree, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; but now in Christ Jesus were brought nigh, and, with the believing Jews, partook of the same promises and privileges, even the root and fatness of the olive tree. The

casting away, then, and the fall, were the casting away and fall of the unfruitful branches. And as the whole Gentile world was not grafted in, but only such as believed the Gospel and stood by faith; so they, with the believing Jews, made up the one good olive tree, and became one in Christ Jesus. . . . They are the true Israel of God, the seed of Abraham, and in Christ are heirs of promises exceeding great and precious. . . . In all the New Testament there is not one promise to be found of earthly greatness made to any nation under heaven. There are promises of infinite value; but they are made to the household of faith, to them that are in Christ Jesus; and they are spiritual, heavenly, and glorious, and not one of them shall fail. They are sure to all the seed. The seed shall obtain their inheritance, their kingdom and their crown, but not until their Lord shall come" (p. 135-6).

The teaching on this question was briefly summed up and clearly stated in the

DECLARATION OF IMPORTANT TRUTHS

as set forth by the Albany Conference in 1845, as follows:

"7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith (Rom. 4: 13). That they are not all Israel which are of Israel (Rom. 9: 6). That there is no difference under the Gospel dispensation between Jew and Gentile (Rom. 10: 12). That the middle wall of partition that was between them is broken down, no more to be rebuilt (Eph. 2: 14, 15). That God will render to every man according to his deeds (Rom. 2: 6). That if we are Christ's, then are we Abraham's seed, and heirs according to the promise (Gal. 3: 29). And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their

graves, and bring them, with the living who are changed, into the land of Israel (Ezek. 37: 12; Heb. 11: 12, 13; Rom. 11: 17; John 5: 28, 29)."

Rev. H. Dana Ward, A.M., who was among the early leaders of this faith, and who traveled in England for a time and studied carefully this Jewish question, published in 1871-2 a volume of 237 pages entitled *Faith of Abraham and of Christ*, from which we quote:

"If their covenant promises relate to this world, those promises have utterly failed with respect to the fathers, and to their carnal seed, so far as concerns the possession of the land. All have been cut off individually from the inheritance and now they have been excluded nationally for eighteen hundred years. It is not the manner of our Lord to promise and not to perform—to promise an estate of personal possession for an inheritance forever, and to give only a burying place for a possession; to promise a man of a hundred years 'that he should be the heir of the world' (Rom. 4: 13) and turn him off with a grave in it for his possession. No, no; this is not after the manner of Abraham's God. He is better in performance than in promise. These promises cannot fail; they will be paid in full measure. . . . The everlasting covenants were never made to secure temporal possession; were neither made with the fathers, nor with the generation of bondmen brought out of Egypt, nor with the generation that crossed over Jordan under Joshua, nor with any mortal since, to secure an impossible estate of inheritance in this perishing world. But they are made with Abraham and his seed, which is Christ, on the part of every child of faith, that each obedient believer may through free grace come in 'the restitution of all things which God hath spoken by the mouth of all his holy prophets, into the possession of the glorious liberty of the children of God,' with eternal life in the promised earth, where Jesus Christ our Lord shall forever reign on the throne of His glory."¹

¹*Faith of Abraham and of Christ*, pp. 48, 63.

From the above, and other discussions it is evident that this question was carefully considered, searched through and through, made prominent in press and convention by able and sober expositors and preachers and was considered a vital point in their teaching. Both the Evangelical and Christian Adventists

GAVE A UNITED TESTIMONY

on this question. They have also unitedly held the general Protestant view regarding the Man of sin, the head of the Apostacy, the Antichrist, so called, of 2 Thess. 2: 3-12, and justly related passages, that this prophecy was fulfilled in the Popes of Rome, and rejected the visionary and extra-Scriptural view of a personal, future, infidel Antichrist and would-be world king. They have failed to find any prophecy, which fairly and soberly interpreted, requires any such future program of doings as this latter teaching calls for.

Many have long felt that the large place given to temporal Jewish restoration, and the extreme views set forth of a future tribulation and a personal Antichrist, in the premillennial teaching of some noted preachers of other denominations, in conference and literature, has been a serious stumbling block to the candid hearing of the message of the Second Coming on the part of many in all the Church. The Adventist teaching from Miller to this day, has witnessed to a

CLEARER AND MORE SCRIPTURAL VIEW

and had other teachers of this great New Testament doctrine avoided excessive Judaism and futurism, the faith might have had much larger acceptance and success.

As relating to the subject of the millennium before considered and bearing on this question we note that Rev.

D. T. Taylor, referring to the New York Conference of premillennialists, that was held in 1878, wrote:

"The opponents of the conference said the future reign was made too Mosaic, legal, and Judaic; far too sensual. . . . The real trouble with many who reject the advent as premillennial arises from the character affixed to that age by excessive Judaism. It is the fly in the pot of ointment that makes all of bad odor. And we call to mind the fact that David Brown's able volume was written almost entirely in disproof of the Judaic and too carnal view of the thousand years, held by so many of the English Literalists; but few of his objections could be made to bear against the character which we give to the millennial era. We hold it to be unworldly, holy; a vestibule of eternity."

Messiah's Herald always insisted upon a pure, unmixed, non-Judaic, non-Satanic millennial age; a fixed Christocratic period of rest, reign and judgment, lying between the two resurrections of the just and unjust.

Eld. Taylor quotes Prof. Chas. A. Briggs, from an article in *The Independent*, entitled "The Test of the Apostles' Creed," as saying:

"The seventh article ('from thence He shall come to judge the quick and the dead') sets forth the doctrine of the second advent of our Lord in judgment. This doctrine has been greatly neglected by modern divines. The doctrine of a private judgment at death, which has no support in the Scripture or the creeds, has been set up as a barrier at the gate of death to frighten the people of God and to destroy the comforts of the dying. The dogmatic divines have misled the ministry and the people to look forward to death as the great crisis, and to overlook the crisis at the second advent of our Lord.

"In modern preaching the millennium has been made the great event to be expected on earth in the future, both by those who believe in a premillennial Advent, and those who postpone the Advent until after the millennium. The millennium thus obscures the second advent of our Lord in judgment, which was looked forward to as imminent by

the Christian Church until the eighteenth century, when British Protestantism began to change its faith by looking for the millennium, instead of the ultimate judgment. A silent but steady revolution has taken place in Christian theology at this point. Great efforts will be necessary to bring Protestant Christianity in Great Britain and America back to the simple doctrine of the Second Advent set forth in the Apostles' Creed."

Eld. Taylor also cites Dr. Asa Mahan, in the *Methodist*, Jan. 4, 1879, as throwing the apocalyptic thousand years aside contemptuously, and putting the advent and judgment right before the church as only proper to be looked for. *The Presbyterian*, likewise, while considering the views of the extreme literalists as mere "speculations" refers with respect to the "great fact that the Lord will come," and speaks of it as the great "hope which has been nourished in the heart," of the Church, "since the day that the Lord departed." And it thought that

THIS TRUTH PROPERLY EMPHASIZED

apart from these millennial speculations, "Would have an interest for a much larger company of people, and would have a wider influence," than it possibly could have in such affiliations. If this be true, as we think, then the Advent Christian people should have some credit for avoiding such speculations, for giving a more sober view and for earnestly laboring to restore to the church the "simple doctrine of the Second Advent."¹

Fifth, The Time of Rewards.

The early Adventists (often called Millerites) while holding to the immortality of the soul and the eternal suffering of the wicked, yet rejected the teaching of rewards at death and emphasized the final judgment day and the

¹For further statement of Millennial Views see Appendix I.

giving of rewards at that time and not before. They held to a conscious, or sub-conscious intermediate state in which the righteous were moderately happy, having a clear assurance of coming salvation and rewards, and the unsaved were in some misery, having forebodings of coming wrath, with its sore and eternal suffering—but for neither class was there any full, definite and final retribution until the Second Advent of Christ. The declaration of the Albany Conference (1845) section ten, agrees with the above statement, though only the case of believers is therein considered.

This strong teaching against rewards at death, was needful to give place and emphasis to the doctrine of the Lord's personal coming, which because of the contrary view had been ignored. Eld. Amasa Morse, an aged and beloved veteran of the Adventist cause, a most worthy and gracious man, who heard William Miller in 1842 (having been previously converted and associated with the Methodists) says: "We heard nothing on the coming of the Lord; it was all going to heaven or hell at death. The message of the coming of the Lord was like a thunder clap out of a clear sky." This popular theory has in many churches since Miller's day, as well as before, utterly displaced the doctrine of the second coming of Christ and the resurrection—this is its natural tendency. It had therefore to be opposed in order to restore the doctrine of Christ's second coming to its rightful and Scriptural place, and this was valiantly done by the Evangelical Adventists," so called.

But when the immortality question came to the front it was more clearly and consistently opposed. It is also the testimony of Eld. Morse that after the great time movement failed, people said: "It makes no difference about the Lord's coming; we are all going to heaven when

we die anyway—and then those who looked for the Lord to come

BEGAN TO SEARCH THE BIBLE

on this question, and from this searching came the acceptance of the doctrine of life in Christ only." Those who accepted this teaching utterly denied any judgment or giving of rewards at death, and the majority of them accepted and taught the view that death was a state of complete suspension—an unconscious sleep. Many asked, "If those who die go at once to heaven or hell—what need of the coming of the Lord or a future judgment day?" But they acknowledged that if men are not rewarded or punished till they are judged, and they are not judged until the second Coming of Christ—if the dead sleep till the resurrection at the Lord's advent, then there is evident need of the coming of Christ to raise the dead, to judge and give rewards (Rev. 11: 18). This view easily explains why Christ and his apostles gave no teaching regarding the intermediate state, and so much concerning the Advent, resurrection and a final judgment day—a day of rewards, crowns and punishment—also why the departed are uniformly spoken of as having fallen asleep, and the death state is spoken of as a sleep.

If the reader would like to refer to some of the Scriptures which led these teachers to this view, the following may be noted: Job 3: 11–19; 10: 1, 18–22; Job 14: 12, 13; Psalms 6: 4, 5; 146: 1–5; Ecclesiastes 9: 5, 6, 10; 12: 7; Isaiah 26: 19; Isaiah 38: 10, 11, 17–19; Daniel 12: 2; John 11: 11–14; Acts 2: 29–31; 13: 34–39, 48; 1 Corinthians 15: 3–6, 20, 21, 51; 1 Thessalonians 4: 13, 14; Hebrews 11: 39, 40; Revelation 11: 18; 14: 13.

ADVENTISTS WERE NOT ALONE

in being led to this conclusion. John Milton, a noted scholar and the famous author of *Paradise Lost* and

Paradise Regained, advocated this view in his volume on *Christian Doctrine*, published in 1825, a section of which, entitled "The State of the Dead," in three chapters, was included in H. L. Hastings' volume, *Future Punishment*, published in 1861, and re-issued later. It was also widely circulated in tract form being on sale at six different tract headquarters. We quote one point of his argument: "Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show that, in death, first the whole man, and secondly each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned without excepting any part. For, what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or on the other hand, what could be more absurd, than that the mind, which is the part principally offending, should escape the threatened death: and that the body alone should pay the penalty of sin by undergoing death, though not implicated in the transgression?"

Then came the very able work of that great scholar and divine, Archbishop Whately (issued in 1829) entitled *View of the Scripture Revelations Concerning a Future State*, in which he showed, after a most candid review of the subject, that the

WEIGHT OF SCRIPTURE AND REASON

pointed toward the sleep of the dead in the intermediate state, and the final destruction of the wicked.

This was the conclusion reached and advocated by Rev. Henry Constable, A.M., late Prebendary of Cork, Ireland, in his work *Hades, or the Intermediate State of Man*, the second edition of which was published in London

in 1875. Also the same view was held and advocated by Dr. William Leask, editor of *The Rainbow*, a monthly religious magazine, and later by Sir G. G. Stokes, president of the Royal Society, Professor of Mathematics in the University of Cambridge, and Member of Parliament for the University, and by many others.

To many at first thought this teaching has seemed repugnant, but to those who, having given it unprejudiced consideration, have accepted it, have found it both reasonable and helpful; yea, it has been felt to have decided advantages on this wise: 1. It harmonizes with much plain Scripture on the place and state of the dead. 2. It agrees with the strong Scripture doctrine of the judgment and rewards only at the last day or the second coming of Christ. 3. It gives a clear reason why our Lord has required all men to watch and be ready for His coming—that is the first conscious moment after death for all the generations of men, and has therefore, in one sense, been near to all. 4. It is harmonious with the emphasis given to the resurrection in the Old and especially in the New Testament. 5. It gives relief to those who have lost unsaved friends, as they need not think of them as “in the pains of hell”; yea, it prevents the fear that departed saved ones are made unhappy by our sorrows and hardships or the tragedies and troubles of the world. 6. It forbids and settles all claims of purgatory, and priest craft resulting therefrom—all suspense regarding departed spirits and claims of spiritualism, all the fancies and notions of ghostology. 7. It gives peace and comfort to the believer in heathen lands, for it removes all fear of spirits, and notions of migration and transmigration of souls or spirits, thus also aiding the missionary to meet these errors. 8. It leaves death in its Scripture setting as a calamity, and result of sin, and requires no vain effort to change it into

a "gate of endless joy." 9. It prepares the way for, and naturally leads to an earnest love of and a real looking for the second coming of Christ and that "blessed hope" which is to be consummated at His glorious appearing, and this is in close accord with New Testament thought and teaching. Hence, for these and other reasons, many unbiased Bible students have been led into and do devoutly cherish this view.

Very lucid and sensible was the statement given by Rev. A. A. Phelps, when defending himself before, and withdrawing from the Free Methodist Annual Conference in 1868, of which he had been an official member since its organization; which reads thus: "1. Men will be judged before they are rewarded or punished. 2. Jesus Christ will come the second time before men are judged. 3. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

This doctrine of no rewards until the judgment day—and no judgment day until the appointed judgment (Acts 17: 31) at the second coming of Christ—was a long step toward harmonizing theology with Holy Scripture (Rev. 22: 12), and brought light to many who thus saw new consistency and harmony in Bible teaching.

Sixth, the Doctrine of Restitution and the Kingdom of God on Earth.

Eld. J. Litch, in an address given at the second General Conference, Lowell, Mass., in 1841, concerning the "Glorified Kingdom of God on Earth," and speaking first of its nature, said:

"The strange and perverted views which prevail at the present day on this point make it exceedingly important that the Scriptural view of the subject should be constantly and clearly set before the church, until the darkness is dispelled and the true light shines."

The popular teaching of the time was that the kingdom was the Gospel dispensation and that it came with the first Advent of Christ. The Adventist teachers maintained that it belonged to and would follow the period of His second coming, and would come in through the great restitution. William Miller in a discourse on "The Kingdom of God" which was published in 1842, after referring to various fallacious teachings on the question, proceeded to show—"What it is; Whose it is; When it is; and Where it is." Under the first head he declared that it would be heavenly, everlasting, a glorified and immortal kingdom—not temporal or possible to man's natural, mortal state. As to "when it is"—"not in this present world," for here the people of God suffer persecution and are strangers and pilgrims—and like the worthies die in faith not having received the promises (Heb. 11: 13, 14), but it is "at the coming of Christ with power and great glory, when He shall come in His kingdom" . . . and, "after the resurrection; for when Christ comes He will reward His saints with His kingdom."

As to "where"—he showed it would be "under the whole heaven" (Dan. 7: 27), on this earth—in the new heaven and new earth—and he cited for this and his other points many passages of Scripture. This teaching regarding the restitution (Acts 3: 21; 2 Peter 3: 13; Rev. 5: 10; 21: 1, 5, 7; 22: 5) and the kingdom of God,

GLORIOUS, ETERNAL AND ON EARTH

was set forth in preaching, press and pamphlet and scattered as widely as that of the second coming—and this was in accord with the doctrine of the early church, the teaching of the Wesleys, and that of many of the most careful and candid scholars and teachers through the centuries. After the first leaders had given their able testimony

others continued in the same line among whom we name Eld. H. L. Hastings who, in his tract, "The Three Worlds; or Earth's Past, Present, and Future" (which was also included in his book entitled *The Great Controversy and Tracts*, the fourth edition of which was published in 1864), sounded out the restitution note in words of such burning eloquence that we cite them here:

"A glorious future is yet in reserve for this curse-burdened, groaning world. Yes, notwithstanding iniquity must come, and judgment must come, and fire must come, and ruin must come, yet that God who rolled back the surging waters of the deluge, and smiled benignly on the emerging earth, shall call forth 'from the conflagrant mass, purged and refined,' a fairer world; shall clothe it with a deeper verdure, shall beautify it with the trees of God, shall garland it with Sharon's roses, shall roll crystal rivers through its wastes, and call forth sparkling fountains in its deserts, shall hang a brighter bow of promise in its heavens than Noah ever saw, shall bless it as he never blessed Eden of old; shall plant Jerusalem from above as a gem of unfading beauty upon its verdant bosom, and shall welcome His people to it as their resting place, the Paradise of God." . . . "The palms wave on high—the harpings swell amid the golden arches—the song of Moses rolls its rapturous melody around—and mingling with it, and rolling full and free its thunder notes as high as heaven, is heard the song, 'Worthy the Lamb that was slain!' " . . . "It is an uncursed, a sorrowless, a tearless world. It is a world where righteousness dwells. Sin and pollution are eternally exiled from its holy borders; and naught shall mar the peace of the blessed or cast gloom upon its beauteous face."

Also in his able large tract, "Plain Truths," which was early published, and also included in the larger book above named—he states this doctrine in several sections:

Sec. V. This World is Destined to be Melted and Purified by Fire which shall Consume the Works of Man.

VI. This Globe is to be Restored, Renewed, or Regenerated, and Made Glorious by the Power of God.

VII. The Promise of the Heavenly Country Made to Abraham and His Seed has never been Fulfilled, nor will it be until the Restoration of the Earth and the Resurrection of the Just.

VIII. The God of Heaven shall Establish an Everlasting Kingdom on the Earth; in which Christ shall Reign forever with His Saints.

IX. The Everlasting Inheritance and Eternal Home of the Saints is not to be in Heaven but on the Renewed Earth.

X. Therefore the Saints do not Obtain their Rewards, Crowns and Glory in Heaven at Death, but at the Coming and Kingdom of the Redeemer.

XI. The coming of Christ in Glory and the Resurrection is therefore

THE HOPE OF THE CHURCH

and should ever be looked for and Desired by the People of God.

Each of these section headings was followed by "Proof"—cited from and in the very words of holy Scripture—and also "Proof from the faith of the church"—thus making a masterful presentation of the doctrine of the Restitution and Kingdom, proving it to have been indeed the true hope of the church.

Later Rev. D. T. Taylor issued through the A. C. Publishing Society at 167 Hanover Street, Boston, his tract, "The New Heavens and New Earth"—in which he cited the testimony of "nearly one hundred eminent divines who for eighteen centuries believed and taught this doctrine"—a collection of testimony secured only by extensive and laborious searching through Christian literature, and the knowledge of which is *needful* if we would have a rightful appreciation of the faith and value given to this doctrine by those—many of whom were in the first rank

of scholarship—who cared more for the plain teachings of Holy Scripture than for the visionary philosophies of men.

In 1873 Prof. H. Lummis, delivered an address before the Boston Methodist Preachers' Meeting on the subject: "Will Earth Regenerated be the Home of the Saints?" in which he cited the testimony of the early church fathers, that of many able divines, some of modern times, and gave a most careful interpretation of Scripture regarding this subject—his address being very clear, able, and convincing. But it remained for the American Millennial Association, the Evangelical Adventists (so-called) to publish, circulate and preserve this valuable treatise upon a much-deserted and neglected doctrine. A knowledge of

THIS TRUTH GIVES GREAT LIGHT

on the final purpose of God in the creation and as to what its outcome will be—a truth that is vital to a sober, clarified, Scriptural understanding of that purpose. Early in the eighties, Rev. Geo. R. Kramer, formerly a Methodist Episcopal pastor, having accepted the Adventist teaching and while serving as pastor of the Household of Faith, in Wilmington, Del., issued an able sermon-tract, entitled the "New Man and the New Earth,"—in which he gave strong and eloquent testimony regarding God's purpose in the redemption of our world.

Again the beloved and eloquent Eld. E. A. Stockman, in chapters IX, X, and XV of his book, *Our Hope, or Why Are We Adventists*, which was issued in 1884 and has run through several editions, gives detailed argument, Scripture citations, and most charming description of the restitution—the endless inheritance and glorious kingdom on earth.

In united faith and testimony this people have borne

witness to that "Gospel of the Kingdom," as so much emphasized by the prophets and the Christ, a kingdom to have all the essential elements of reality—king, territory, subjects, and laws—of any earthly kingdom. The King, Jesus Christ; the territory, the earth made new; the subjects, the saints, the saved of all ages, who have no successors but reign eternally; and the laws, the very principles of the Gospel of Jesus Christ—love, universal brotherhood, justice, holiness and eternal peace—a real constructive, literal, eternal kingdom, God its Author and Founder, heaven its source, the holy, eternal Christ its perpetual Ruler. Do you wonder that the doctrine of such a kingdom for this world is called a "*Gospel*," and that those who have had the vision and have given the testimony, felt the stress of a great message and have had unspeakable heart thrills of hope?

Seventh, The Immortality Question.

Regarding this subject a more general sketch of its rise and progress should be given, because of its vital relation to general Christian doctrine and to the origin, faith, and work of the Advent Christian people. The careful study of the Bible on the foregoing questions quite naturally led to a renewed consideration of the nature of man, to an investigation of the subject of immortality and destiny. Hence in 1842 and onward, some of the Adventist teachers began to discuss this subject, and soon quite an interest on this line developed. Though all the Adventists at first believed in soul immortality and in eternal misery as the punishment of the wicked, yet after careful study numbers received what to them seemed new and clearer light.

We will therefore to some extent sketch the history of the latter-day revival of Apostolic faith concerning immortality. It is the claim of those who support this view

that immortality is not a natural possession of the human soul, but is a gift of God in redemption through Christ alone, and that this is not only the plain doctrine of the New Testament, but has strong support in the teaching of the early fathers of the church who opposed the influence of platonic thought. Many through the centuries have opposed this heathen speculation of soul-immortality, as is shown by the writings of Hastings, Hudson, White, Petavel, and especially by Rev. D. T. Taylor, in his collection of testimony, entitled, "The Immortality of the Soul Not a Doctrine Universally Believed," an important pamphlet, long since out of print.

It seems that this tenet of doubtful philosophy could hardly have secured general acceptance without the aid of Papal influence. It came into the church from the disciples of Plato and was fostered by the Papacy till at length Pope Leo X, by the Lateran Council of 1513, declared the human soul immortal, and this belief to be an article of Christian faith. The same influence and power that displaced and silenced the doctrine of the premillennial advent of Christ, corrupted the apostolic faith concerning immortality by the adoption of pagan notions regarding the soul, and also concerning hell, and thus became god-father on the one hand to the fearful doctrine of eternal misery, and on the other, through its scheme of purgatory, to the teaching of restorationism.

It was therefore quite in order that some

PROTEST AGAINST NATIVE SOUL-IMMORTALITY

should appear at the Reformation (in the writings of Luther, Tyndale and others) though overshadowed by other issues of the great battle. In the seventeenth century there was a growing protest as seen in the testimony of the noted philosopher, John Locke, Rev. John Whitefoot,

and the famous poet, John Milton, in his *Treatise on Christian Doctrine*, before referred to, and several other writers are noted in the same century as doubting or openly opposing either the doctrine of soul-immortality or eternal suffering.

In the eighteenth century, especially in England, the protest waxed much stronger—Taylor in his booklet, above mentioned, citing fifteen authors nearly all of whom not only doubted the immortality of the soul, but also advocated the destruction of the wicked. Of these writings one was issued at Leipzig, one in New York City, all the others in England. In a few cases the works referred to relate chiefly to other subjects, yet several were issued for the express purpose of bearing testimony on the question.

But a vigorous and general revival of this ancient faith waited for the nineteenth century, and in this country so far as we know, it began with the

EARNEST, EFFICIENT TESTIMONY

of Eld. Elias Smith, of Portsmouth; N. H., Elds. D. T. Taylor, Amasa Morse and V. P. Simmons connect to some extent the rise of Adventist faith—especially that regarding immortality, with the teaching and influence of this notable character, as some of the earliest believers were familiar with the same. We therefore give a brief sketch of his career and teaching.

In 1802 Eld. Smith was a Baptist pastor in the above city, but accepting the views of those, who, rejecting sectarian names and standards and aiming to unite all believers in common fellowship, called themselves Christians, he first led his own church into the same views and became one of the leaders of the movement, one of the chief founders of that denomination. He was an able and energetic man, preached widely throughout New England, was the

means of converting many sinners and of enlightening many believers and ministers, who henceforth saw new beauties in the Gospel of Christ. He is said to have begun, in 1805, the publication of the *Christian Magazine, Reviewer and Religious Intelligencer*, which continued two years. In 1808, acting on the suggestion of a member of Congress from Rhode Island, he issued the first number of the *Herald of Gospel Liberty*,

THE FIRST RELIGIOUS NEWSPAPER

published in the United States, if not in the world. In Boston in 1819 he began the publication of *The Herald of Life and Immortality*, which we think was a quarterly, and was continued only to October, 1820. He also published many sermons and several books. He was a student of prophecy and a believer in the premillennial, personal advent of our Lord, and that the signs of His coming were being fulfilled.

In his Autobiography,¹ Eld. Smith says:

"This year my attention was called to think of the real state of the wicked after the last judgment. Before this time, I had taken for truth the old pagan doctrine of eternal misery for the wicked. In June, 1804, being in Mr. Holmes' book store, in Boston, I asked him if he had any new publications. He handed me *Evan's Sketch*. On opening the book my eyes first fixed on the word, 'destructionists.' I read one page, and concluded people who held that the wicked should be destroyed were in a strange error, as no such thing ever before entered my mind. I bought the book. Often after that the destruction of the wicked would pass through my mind, though I supposed eternal misery was recorded in the Bible. In April, 1805, I concluded one day to take my Bible and Concordance, and find eternal misery, and not have my mind any longer troubled about

¹Pp. 347, 348.

destruction. I examined the words, misery, miserable, miserably; and found that there was not one place in the Bible where the word was used to describe the state of man beyond death. . . . I then looked at the words destroy, destruction, death, second death, perish, consumed, perdition, burnt up, etc., I examined the similitudes used to describe the end of the wicked, such as chaff and stubble burnt up; dry trees cast into the fire, and tares burnt; the fat of lambs consumed, whirlwinds, a dream, and a noise. All these things proved to me that at the last judgment, the wicked would be punished with everlasting destruction, which would be their end."

His mind was settled upon the subject, but he decided to keep this truth to himself, lest people become distracted by so many new things as were being set forth at the time. He says:

"I kept it back as long as duty would suffer me, and was constrained at last to make it known, or preach no more. It made some stir, but people bore it as well as could be expected. Soon after preaching it, I wrote and published

FIVE SERMONS UPON THE SUBJECT

which have never been answered to this day. Though the doctrine was then new, yet it has since spread, into almost every part of the United States, and in Vermont it has been the means of bringing many from Universalism and deism to Christ for life."¹

In his first sermon Eld. Smith showed what the wicked will be punished for—not because they are reprobated or non-elect; not because of "original sin;" not because they fail to keep the law of Moses, but because they reject Christ and the light of the Gospel, or the gracious salvation which is freely offered to all through his death and ransom.

¹The five sermons referred to are to be found in *Pamphlets*, Vol 143, No. 138, American Antiquarian Library, Worcester, Mass.

In his second sermon he discussed, "What is that death which the disobedient will experience at the last day?" He says the punishment will be at the day of judgment, not before; that it will be one of three things: either, 1. A state of miserable existence without end; 2. A state of misery for awhile, and then to be made happy forever, or 3. A final end of their existence after they are raised out of their graves at the last day and judged according to their works. The last of these three I believe is the truth which Christ and the apostles preached, and to which the testimony of the prophets agree." After considering freely twelve words by which the Bible states and describes the punishment of the lost, he thus concludes: "The end of the righteous is life, the end of the wicked is death, which cannot mean existence in any sense whatever." His third sermon related to "Some of the different expressions used in Scripture to describe the final state of the wicked," and he considered both those for, and those thought to oppose the view he advocated. Near the close he says, "If the wicked exist eternally, they will exist sinners, and if they do, then there is no meaning to this, that Christ will make an end of sin, and destroy his enemies, and cause them to perish forever."

In sermon four he describes, "What is called hell among men, and what the Bible calls it." There are five descriptions of hell: "1. The Pagan's hell. 2. The Mahometan's hell. 3. The Papist's hell. 4. The Protestant's hell. 5. The Scripture hell." This is a unique, brief and very interesting chapter. He closes thus:

"The idea of the wicked being roasted in hell to all eternity, always dying and never dead, dead and yet always alive, is an old wives' fable, an invention of priests to keep the people in subjection to them, depending on them to deliver souls from that misery, and is contrary to the whole

tenor of the Word of God. The notion which the Universalists have that the wicked will be burnt pure, and then come out, is an invention of the devil, believed by all the pagans, and is an exact explanation of this text, 'Ye shall not surely die.' "

Sermon five is devoted to the errors of Calvinism and Universalism. In closing he says:

"I am sensible in some measure what this publication will expose me to: but ,

BELIEVING THAT THIS IS THE TRUTH

concerning the end of the wicked, and that it was the Spirit of God which led me to search the Scriptures for it, I offer it to the public, hoping that every reader will be so candid as to search the Scriptures daily, whether these things are so."

He adds a supplement, in which he gives some further arguments on this question from the expressions regarding the book of life, and the blotting out of names therefrom, and the blotting out of the wicked, and also explains his view of the atonement. He was certainly an able, clear writer, of wide knowledge and research, a very close adherent to Bible teaching as he saw it; sometimes eccentric, and over careful about small matters, sometimes caustic in his reproof of priestcraft and "law-religion," but on the whole of sober mind and clear vision, a noble patriot, an ardent believer in free grace and free religion.

Though many of his denomination either never held his views or have departed from them, as the Methodists have departed from the doctrines of the Wesleys, yet they have no reason to be ashamed of him or his noble work, and we are glad to honor his memory. He was a kind of "John the Baptist" to the later Adventist and Conditionalist movement in this country.

THE SPIRIT LEADING TO THIS TRUTH ELSEWHERE

We are informed that in 1805, Bishop Timothy Kendrick, in two volumes of sermons issued at London, devoted three sermons to proving that the soul of man dies with the body, and is restored to life at the resurrection and second advent of the Lord. The same year Robert Forsyth, of Edinburgh, in a work on Moral Science, advocated no future immortality except for the good alone, who render themselves worthy of it.

In 1817 a "Member of the Church of England" published at London, a work of two hundred and forty pages, entitled *Eternal Punishment Proved to Be Not Suffering, but Privation; and Immortality Dependent on Spiritual Regeneration*. This seems to have been the book which was written by Mr. James Fontaine, and which in 1838 fell into the hands of Rev. Edward White, and proved to be the turning point of his life.

In 1829 Rev. Richard Whately, who was made an archbishop in 1831, issued his *Scripture Revelations of a Future State*, in which he argued strongly for the destruction of the wicked. He ordained Henry Constable to the ministry, and this is quite suggestive, as the latter became a noted champion of this faith, whose able works, well-known in England, have been widely circulated in this country by Adventist people.

A NOTABLE EPOCH IN THIS REVIVAL

Eld. George Storrs, for some fifteen years a beloved preacher among the Methodists, according to one writer, was for a time a presiding elder, also a candidate for the bishop's office, and he is spoken of by another venerable clergyman, as among the ablest preachers of the Methodists, and as giving, on a certain occasion, "as able a sermon

as I ever heard before or since." In 1837 his attention was called to the subject of the final destiny of the wicked, as being possibly an entire extinction of being and not endless preservation in sin and suffering, by an anonymous pamphlet, written, as he afterwards learned by Eld. Henry Grew of Philadelphia. The thought was all new to him, but after several years' careful investigation he became convinced that man had no immortality by his creation or birth, and that the finally impenitent would be utterly destroyed.

Though happy in his conference relations, and enjoying a high place in the affections of his fellow ministers, yet after counting the cost of the step, he decided to follow his convictions and to take his stand in defence of the doctrines he had accepted. His first step was to write three letters to a prominent and able minister of the Methodist Episcopal Church, with whom he had been intimate. In reply this minister acknowledged that he could not answer the arguments, and they soon had an interview and examined the subject together, whereupon this brother minister advised the publication of the letters. Accordingly, in the year 1841, two thousand copies of the "Three Letters," were issued from the press and sent abroad. Early in 1842, feeling that he must give further public testimony, he prepared one discourse, with much prayer and great sense of the divine blessing, and gave the same on Sunday evening to a full house in Albany, N. Y., where he was preaching. This was only the beginning, the subject opened up so freely that he prepared another discourse, and another, until he had given what became well and widely known as his

"SIX SERMONS"

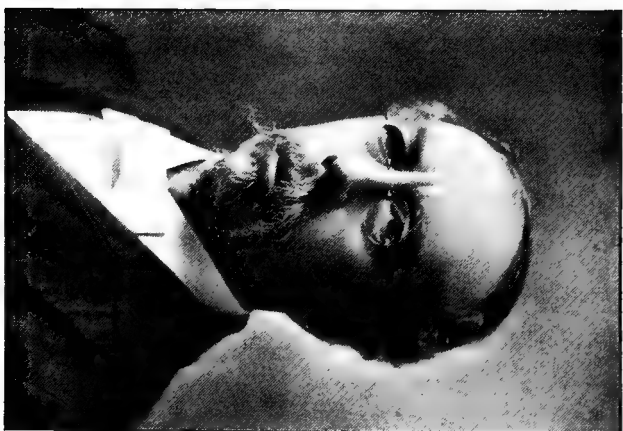
By request these sermons were soon published, and were widely sought for and read. In December, 1842, feeling deeply that he must give a yet wider testimony, he revised



GEORGE STORRS



RUFUS WENDALL



WILLIAM N. PILE

the sermons and published an edition of five thousand copies in newspaper form in the city of New York, where he was then preaching, and scattered them over the United States, at his own expense. A few weeks later he issued another edition of ten thousand and scattered them in the same manner. In the spring of 1843 he was invited to Philadelphia to preach on the coming of Christ, and thousands came out to hear him. Here he had the sermons stereotyped in the quarto form, and printed and distributed two thousand copies. In the fall of this year he went to Cincinnati, Ohio, and spent several months, and there and in Indiana also some five or six thousand copies were scattered, and were hopefully fruitful. In the same year he began the issue of his paper, *Bible Examiner*, first as an occasional issue, then as a monthly, and later semi-monthly. He labored in Philadelphia for about eight years, and in 1852 and 1853 traveled thousands of miles, east and west, preaching to multitudes on the immortality question.

In 1843 the "Six Sermons" were published in England, and circulated in various parts of that country, and were referred to by several writers. In 1844, he was joined in this testimony by the Rev. Charles Fitch, a Congregational minister, a man of learning, deep piety and a powerful preacher, whose influence did much to extend the doctrines of Conditionalism and the nearing advent, whose work is more fully stated in Chapter III. About the same time many other ministers in various parts of the United States, came into this faith, and the number continued to increase. Nor was the movement confined to this country. To show the

PROGRESSIVE, ORDERLY REVIVAL

of this truth we further note regarding Rev. Edward White, that the first edition of his notable work, *Life in Christ*,

was issued in England in 1846, and that Dr. Emmanuel Petavel, of Switzerland, saw the light, to the great relief of his mind, in 1854, and in due time came to be a mighty champion of this faith—but the narrative of these men and their gracious labors belongs in another chapter.

In this country in 1853 Eld. H. L. Hastings published his pamphlet, "Pauline Theology," and in 1855 his booklet, "The Old Paths, or the Primitive Doctrine of a Future Life," both of which were, a little later, combined with his larger work, *Retribution, or the Doom of the Ungodly*, and were published with a few other related contributions, in a volume of about four hundred pages, that made a very strong and effective book.

Eld. Edwin Burnham's able argument entitled "Anti-Eternal Torment," was a kind of gattling-gun turned on the advocates of eternal misery, was widely circulated and is still doing service. Eld. Burnham was a man of great power in pulpit address.

In the later fifties Elds. D. T. Taylor, Jonas Merriam, Jacob Blain, William Sheldon and Miles Grant were vigorous advocates of life only in Christ, the latter soon sending forth his tracts, "What is Man?" "What is Soul?" "The Spirit, What is It?" and also extensively preaching the faith.

THE SEPARATION IT CAUSED

As late as 1856 strenuous efforts were made to preserve the unity of the Advent body and to prevent a general separation over the immortality question. To this end a general convention was called and the same assembled in Providence, R. I., November 12, and following. Of this convention S. Bliss was chosen president and the secretaries were Elds. F. Gunner of New York, J. Pearson, Jr., of Newburyport, Mass., O. R. Fassett of Boston. While

it seemed that the larger number of delegates represented the views generally held by the Adventists; yet we note the presence of at least a half dozen of those who were then or subsequently connected with and were advocates of Conditional Immortality. This convention was reported at length in the columns of the *World's Crisis*, being continued in five successive issues. A business committee, so-called, whose office it was to present such items as in their judgment seemed best for the consideration of the convention, was appointed, consisting of Elds. Josiah Litch of Philadelphia, T. M. Preble, of New Hampshire, J. M. Orrock, of Canada East, John Pearson, Jr., of Newburyport, Mass., E. Crowell, of Hartford, Conn., Miles Grant of Boston, Mass., J. S. White of Wrentham, Mass., L. Osler and S. S. Brewer of Providence, and S. Bliss of Boston, Mass.

The committee presented a preamble and resolution concerning the general Advent movement which they believed had been brought about by the providence of God and was therefore sanctioned by him, and in view of this they "Resolved, That we will endeavor by divine aid more fully to understand the duties growing out of this position and apply ourselves to their faithful performance." After some discussion these sentiments were unanimously approved.

At another session of the convention the committee reported the following:

"Whereas, Unity of labor, and as far as may be, unity of faith are necessary to the successful prosecution of the work of God; and as there is a diversity of sentiment among us as a people; producing to some extent dis-similar interests; and as we believe, that a candid Christian interchange of view would remove in a great measure the conflicting interests, if not harmonize discordant views: therefore,

"Resolved, That as laborers in the promulgation of the doctrines immediately connected with the near coming of Christ, they hereafter avoid preaching on the subjects relating to the state of the dead, the final destiny of the wicked, in a manner calculated to give offense to those holding opposing sentiments: and that they as far as practicable, express themselves in the language of Scripture."

This is said to have given rise to an exceedingly lively debate on the true Christian and brotherly policy of holding and proclaiming these doctrines, upon which there is a diversity of opinion. This discussion continued through two or three sessions of the convention and while the question was approached with "considerable caution" yet its continued consideration developed a feeling of

BROTHERLY FELLOWSHIP AND MUTUAL CONFIDENCE

and called forth a strong desire for "future union of spirit and labor" and the resolution was adopted with great unanimity of feeling.

Following this the question of the divinity of Christ was freely considered, when other resolutions were introduced as follows:

"Resolved, That we recommend to ministers and churches of the Advent faith, the cultivation of mutual Christian love, and that ministers occupy the position as in former times, of friendly interchange in their official capacity; making Christian character the test of fellowship."

"Resolved, That as two distinct parties recognized as Adventists are sustained in various places, we will do all in our power to unite these bodies, or at least to induce them to act in harmony."

"Resolved, That we recommend the Advent Herald and the World's Crisis to use their influence to effect these objects."

Elders G. Phelps, Fassett, Grant, Smith, Bosworth, White, Brewer, G. W. Burnham, Dr. Huntington, Elds. Osler, Crowell, I. R. Gates, Preble and others spoke heartily in favor of the resolution. It was further considered in a later session of the convention and after nearly all the members had spoken regarding it, it was unanimously adopted. The convention considered some other matters at length, also the more practical questions of definite lines of work which should be adopted; how, to get more of the ministers who held the faith but were not actively engaged into fields of effective service; and they adopted a statement of "important truths" similar to that adopted at the Albany Conference. Some twenty-six ministers attended the convention.

Following this convention Eld. Grant, then editor of the *World's Crisis*, published therein a series of articles on Christian Union, advocating Christian character as the only test of fellowship, but also emphasizing the love of the truth as an important element of Christian character. The earnest and fraternal desire, of those who promoted this conference, for the unity and strength of the Advent body was most worthy and commendable—if some others who had promoted small schisms and factions on non-essential issues had exercised the same spirit, the cause at large would have suffered far less embarrassment and hindrance.

But, nevertheless, the immortality question had become

SUCH A SERIOUS CONVICTION

in the minds of large numbers who were represented by the *World's Crisis* as a paper, and by a goodly number of able advocates, and so many felt that it was the vital truth, and, as related to future punishment so necessary to clear

the character of God from the charge of cruelty and injustice, to remove skeptical objections, to counteract the rising tide of Universalism, to emphasize man's need of a Life-Giver, that the movement overcame all restraints and spread more and more among unprejudiced Bible students.

The year 1857 witnessed the publication of that most learned and able work, *Debt and Grace, As Related to the Doctrine of Future Life*, by Prof. C. F. Hudson, which was widely noticed by the religious press and was recognized even by its critics, as a scholarly and profound work. This book gave fresh impetus and higher character to the immortality interest and discussion, and was received as a new and important publication. It contained thirteen chapters and four hundred and eighty pages.

In 1859 a series of copyrighted articles entitled "Discussion of Human Destiny," appeared in the *World's Crisis*, by Prof. Hudson as an affirmative argument on the question, "Do Reason and the Scriptures Teach the Utter Extinction of an Unregenerate Portion of Human Beings, Instead of the Final Salvation of All?" These articles were the result of Prof. Hudson having engaged in a public discussion through the columns of the *Christian Freeman* with Rev. Sylvanus Cobb, the editor of said paper. The above articles were published in a book in 1862 under the title of *Human Destiny: A Critique on Universalism, and Tracts*. These tracts being entitled: 1. The Doctrine of Endless Misery an Occasion of Scepticism. 2. The Silence of the Scriptures Respecting the Immortality of the Soul, or of the Race, or of the Lost. 3. Eternal Death in the Literal Sense is Eternal Punishment. 4. The Parable of the Rich Man and Lazarus—Does it Imply Eternal Future Suffering? 5. The Rights of Wrong, or is Evil Eternal? 6. Immortality Through Christ Alone:

THE DOCTRINE SAFE AND SALUTARY

7. Reviewers Reviewed. In 1861-2 Prof. Hudson traveled widely in the West visiting many ministers and after the end of his trip, of nearly or quite two years, he reported a list of clergymen in orthodox connections who accepted his view of immortality as having reached the number of fifty.

About 1859 the *Advent Herald*, as the organ of the American Millennial Association, began to be quite pronounced as the advocate of eternal torment. Against this Eld. D. T. Taylor wrote a frank, strong, though friendly protest, in an article addressed to the Committee on Publication of the A. M. Association, which contained twenty points of appeal urging that on the question of soul and punishment the *Herald*—which he had so much loved—should remain neutral and continue to wholly devote its columns to the great message of the Advent and Restitution. He said there was nothing in the constitution of the American Millennial Association, or in that of the conference which gave it birth, or in the Albany platform on which the whole was based, to warrant the claim that the view of unending sin and pain was “one of our religious sentiments.” He estimated that about twenty-five of the sixty so called Adventist ministers, and one-half the laymen, who were regular readers of the *Herald* solemnly felt that they

HELD A BETTER VIEW

of the sinners' destiny, and regarded the *Herald's* error as grave and important—and that among the four hundred Adventist ministers in the country about eighty per cent. were against the view in question. If this estimate be correct there was a very strong leaning toward immortality only in Christ at that time, and this movement soon developed into the organization and work of the Advent Christian body.

CHAPTER VII

THE PRINCIPAL POINTS OF DOCTRINE AND THEIR LEADING ADVOCATES

(Continued)

THE revival of Adventual teaching was considered by those engaged therein to be a

TIMELY DEVELOPMENT OF NEGLECTED TRUTHS

Devout Protestants do not question the Providential character of the work and teaching of Martin Luther and his faithful coadjutors. How illustriously that light shines on the background of Papal darkness! God then wrought mightily to set back the tide of the great apostasy. Again when the church was cold and formal, when extreme Calvinism had robbed the Gospel of its "whosoever" message and by its exclusive doctrine of election had practically closed the door to the masses, came the work of Whitefield, the Wesleys, and their successors, with the teaching of free grace and free will—a dispensation of mercy for the succor of the church and the winning of multitudes from the world to the Christ.

Thus, when Whitbyism had robbed the Protestant Church of the ancient hope, as the Papacy had beguiled and displaced it in the earlier Catholic faith, God raised up men of illumined vision, prophetic faith and zeal to restore the primitive teaching and chief among these for devotion, perseverance and effective service have been the Adventists—both Millennial and Christian.

Sceptics and critics inside the church and out may cavil at some of Luther's notions and weaknesses, deride the eccentricities of the early Methodists, as men of the same sort have scoffed at the mistakes of Adventists—and some even after the lapse of years, are not wise enough to change their minds or practice in this regard—yet it seemed plain to the vision of those who were engaged in this movement that the call, as to substance of doctrine, was a divine call and that those who were obedient thereto were serving the church and the needs of men in the highest measure, as all who have received this faith have found a new harmony in and a clearer assurance of the truth of Holy Scripture.

Thus again, when the teaching of soul immortality and eternal misery of the lost had made multitudes of infidels on one hand and many Universalists on the other, and another gap was growing between the church and the masses—God called men like Storrs, Fitch, Hastings, Hudson, Blain, Himes, Sheldon, Taylor, Grant, Whately, White, Constable, Minton, Petavel, Whitmore, Phelps, Pettingell and hosts of others to bring to the front the

FIRST DOCTRINE OF THE CHURCH

on life and immortality in Christ only.

Horace L. Hastings was one of the early and strongest advocates of this question. Eld. V. P. Simmons, himself an able writer on the subject, says: "In my opinion H. L. Hastings and C. F. Hudson were the ablest of all the writers on Conditional Immortality." Eld. Hastings felt prevalent opposition so much that when the burden of the work for *Christian Evidence* and his Anti-Infidel Campaign came fully upon him, he, in order to gain a wider hearing, relinquished his vigorous efforts for Conditional Immortality, leaving others to support this faith, though

he loved and cherished it till his death, and always kept in close touch with his Adventist friends.

Prof. C. F. Hudson, in putting forth his very able works, though pointing the path for larger success and efficiency for the evangelical churches (in view of the reaction against eternal misery and the rising tide of Unitarian and Universalist teaching), met with a storm of criticism and opposition, found many doors of churchly favor closed, suffered greatly for the truth's sake, but found loyal helpers and appreciative friends and supporters among those active in the Adventual movement. Later came Rev. J. H. Pettingell who wrote several able works and rendered very valuable service to the cause of life in Christ, but was again and again refused access to the columns of the papers of his own denomination, for friendly articles or reviews on the question, and turned to the publishers of this faith for the issue of his later works and affiliated closely with Adventists in his last days. Hence this eminently Scriptural doctrine, in spite of the professed liberality of the times, and the numbers in various connections who quietly concede its truth, has been dependent for an open discussion and advocacy and the active circulation of literature (in America at least) on the Adventist work and workers.

It may be noted that the early method of teaching this faith was largely negative and this because of the general prevalence of the view of soul-immortality and the open teaching of eternal misery. In later years the teaching has in general become more positive, it being more largely set forth as a great provision and promise of immortality, the very essence of the eternal redemption that is in Christ Jesus.

A BLESSED HOPE, A VERITABLE GOSPEL

It has been felt that those who seek to find in the Bible, Old Testament or New, a testimony of the immortality

of the soul are sure to be disappointed and to think that its teaching of a future life is weak, and doubtful. But those who look for a plain, simple doctrine of resurrection, and of immortal life through the grace of Jesus Christ, will find scores upon scores of the most definite and positive promises of life eternal, a veritable covenant of immortality, certified and unimpeachably confirmed by the resurrection of Jesus Christ. Those who have given this testimony have, therefore, believed that they

SERVED THE CAUSE OF CHRISTIAN FAITH

in the overthrow of error and doubt and in clarifying the witness and hope of redemption, yea that these truths were urgently needed to aid the church to meet some of the great perils of the latter days; to meet doubt and prejudice, and the fallacies of spiritualistic teaching; to give clearer reason and more cogent force to evangelistic appeal, a preachable doctrine of retribution, a harmonious and masterful message of eschatology and to clear the path of the missionary in the foreign field.

Who that knows the sacrifices of the pioneers of this latter day revival, can but admire their heroism and self-sacrifice, their loyalty to truth at all costs, and covet to follow in their steps. What shall be said of those who weary of the light cross of these later days, and wish to put this great light under a bushel?

When we think of the hardships and persecution endured by the early Adventists, the opposition they met, we do well to remember that many of the other denominations in their early days, especially the Methodists and Baptists, also suffered severely. In the early efforts of the Baptists in Boston some of their preachers were arraigned before the courts and forbidden to hold public services, and to build meeting-houses. They were censured as heretics

and as those whose influence and teaching were injurious to the church of Christ, and dangerous to the best welfare of the community. "In 1672 a revised edition of the Law Book of Massachusetts was ordered by the Assembly. The views of the Baptists were therein classed with 'damnable heresies' and 'notorious impieties.'"¹ Nevertheless we are to "Buy the truth and sell it not," it is worth its price, and faithful service for the same will at last find its full reward.

LIFE AND WORK OF PROF. HUDSON

It seems at once just and needful to make special note of the career of one who served this cause so ably and faithfully, though his work was sadly cut short in the midst of his plans for further service. We give extracts of a tribute written shortly after his death, by one of his friends and co-workers, in whose home, in Worcester, Mass., his book *Debt and Grace* found birth—Rev. D. T. Taylor:

Charles Frederick Hudson had his birth at Wadsworth, Medina County, Ohio, May 18th, 1821. He graduated with honor at the Western Reserve College, and finished his theological studies in preparation for the ministry at Lane Seminary, Walnut Hills, O., his certificate of merit and fitness being given by Lyman Beecher and others. He shortly after this had his attention drawn to the doctrine of eternal death, and was not long in substituting the better view, as an article of Christian faith, in the place of his previous notion of endless misery. This change of opinion respecting the end of evil beings led to the dissolution of his connection with the Congregational Church at Sycamore, Illinois, where he was for some years an acceptable pastor.

Freer in liberty of thought, and stirred to fresh exertions in defense of his new and cherished views, now regarded

¹See *American Church History*, Vol. II, Baptists, pp. 186, 188.

by him as the only true solution of the conflict of ages and just vindication of the ways of God, some ten years of his life were spent in extensive and critical study of the Scriptures and the history of opinions regarding the nature of man. . . .

The result was the production of his master work, *Debt and Grace, as Related to the Doctrine of Future Life*, which in due time was followed by *Christ Our Life; the Scripture Argument for Immortality Through Christ Alone*, and *Human Destiny: a Critique on Universalism*; also, six valuable tracts. The crowning labor of his life was that scholarly production, *The Critical Greek Concordance*, prepared for and under the direction of Rev. H. L. Hastings—a work of much value to the whole church of Christ. It exists as an enduring monument to his fame. . . .

Charles F. Hudson had no peer in his day in his favorite line of thought, no superior at any time in eschatological researches and masterful ability. His powerful mark abides on giant minds; no one yet fills his vacant place or wears his lustrous robes. Driven from his pulpit and discarded by earlier denominational associates for holding what was deemed a heresy, his name yet towers up before all Christ's churches, as that of one who was every whit a man, 'unapproachable in his sphere of lofty thought, spotless and without stain of reproach in the meek grandeur of his Christian character.

Of his chief theological work, Mr. Taylor says, "No book equal in importance to *Debt and Grace* has issued from the press for the last quarter of a century. It challenged admiration while invoking hostility. It was at once stamped as the production of a

RIPE SCHOLAR AND PROFOUND THINKER

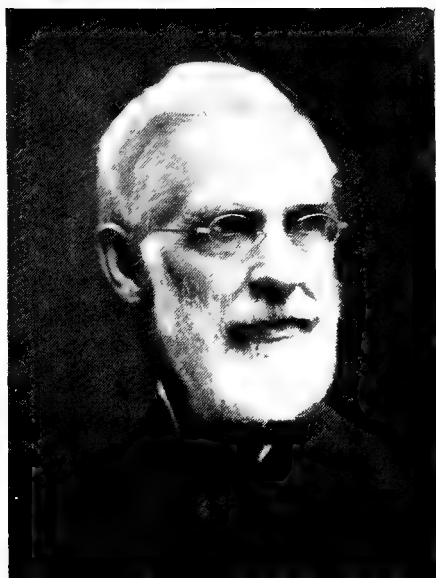
and received the highest encomiums from the most learned critics. We all became overwhelmingly indebted to him for his timely aid. Like a giant refreshed with new wine he entered the arena of debate. The crowd of derisive tongues who had shouted in our ears, 'Ignorant! Unlearned!' stood still and listened to the newcomer. To this armed champion they gave attention as never to another. Where

other arms had proved too weak and short, his, stretched forth in strength, wielded the sword of truth with telling effect. He became the skillful and earnest advocate of an immortal theodicy, and wherever he is candidly read, the mind becomes luminous with the light of a higher and better knowledge of eternal things."

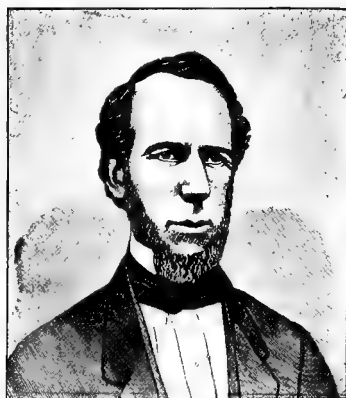
Prof. Hudson was elected secretary of the Christian Association when it was first organized, July, 1860, but at its meeting in October when the Christian Publication Society was organized within the Association, he became its secretary and was for some years active in both the Society and the Association, also in conference work. Mr. Hudson died in the home of Dr. R. Willard, Haddonfield, N. J., on the 26th of May, 1867, aged forty-six years. He was for a time Professor of Languages in Central College, N. Y. During the three latter years of his life he resided at Cambridge, Mass., where he diligently labored in preparing his last work, the *Critical Greek and English Concordance*, before referred to.

An appreciative resolution, *In Memoriam*; was introduced by Eld. J. V. Himes, at the annual meeting of the A. C. Association in 1867, which was most heartily accepted and unanimously adopted. His early death and loss to the cause was greatly mourned.

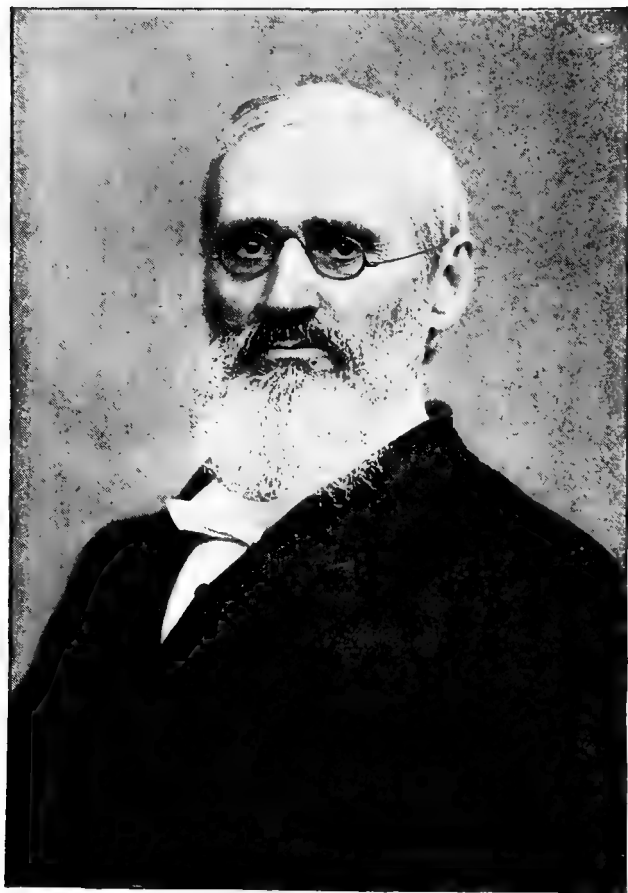
So effective were the writings of Elds. Storrs, Blain, Hastings, and especially those of Prof. Hudson, proving to be, and so difficult was it to secure weighty and effective replies, or efficient means to stop the spread of what the leaders of so-called Orthodox teaching considered heresy, that Dr. S. C. Bartlett, president of Dartmouth College, was prevailed upon to write his book, *Life and Death Eternal*, in 1866, which was issued and copyrighted by the American Tract Society. Dr. Bartlett did his best to utterly demolish the whole teaching of Conditional Im-



D. T. TAYLOR



CHARLES F. HUDSON



J. H. PETTINGELL

mortality, and his work has been recognized as probably the ablest written against that view, but it was so radical in its attitude, so severe and caustic in its spirit, and based its argument so fully on a spiritual or mystical interpretation of Holy Scripture, that it very largely failed of its purpose; at least the teaching thus assailed survived the attack, the number of believers increased, and in due time

OTHER ABLE ADVOCATES APPEARED

in its behalf.

The Bible Doctrine of the Soul, came forth as a new work early in 1873—it was then a pamphlet of one hundred and twenty pages, written by Chas. L. Ives, M. D., Professor of the Theory and Practice of Medicine in Yale College, and it was prepared as a result of an interesting discussion in his Bible class. Though brief, it was a sober, interesting and able work, calculated, as the author believed, to "Honor God, exalt the Bible, insure the preaching of future punishment, subvert Universalism, . . . encourage the rightful valuation of the body, personal holiness and as opening the way to Christian unity." It was received with pleasure by many, had an extensive circulation in this country and in England. A second edition was issued in the fall of '76, and the call for this stimulated Prof. Ives to rewrite and enlarge the work, and it thus developed into a book of three hundred and thirty-four pages which was published by E. Claxton & Co., Philadelphia, in 1877. Though Dr. Ives' view of the soul, as meaning chiefly the body—his leaning on this point being perhaps induced by his medical study and practice—has not been accepted by many of our leading writers, yet his main deductions were very conclusive and his writings led many into the Conditionalist faith.

In 1878 the first work of Rev. J. H. Pettingell, *The The-*

ological Trilemma, appeared, and the influence of these two books and the progress of the doctrine they advocated, moved Prof. Chas. M. Mead, of Andover Theological Seminary, to write his able work, *The Soul Here and Hereafter*, which was issued by the Congregational Publishing Society in 1879, in an effort to stay the spread of the above teaching. This book was written in a more gracious spirit than that of Dr. Barlett's. Prof. Mead—evidently recognizing the mistake that had been made—undertook a different treatment of the question, saying: "It has been my aim to avoid acrimony and needless severity in the polemical part of the work," though sometimes he had used "plain and emphatic language."

We refer to these works, considering that perhaps one of the best evidences of the spread of the Conditional faith was these distinguished efforts to defend and maintain the traditional view.

BRIEF SKETCH OF MR. PETTINGELL

This brother, who is above and elsewhere referred to, gave such able and whole-hearted service to this truth, that we present here some facts of his life and work.

John Hancock Pettingell was born in Manchester, Vt., May, 1815, son of Rev. Amos Pettingell, of the Congregationalists. After graduating from Yale, in 1837, he was at once appointed professor in the Deaf and Dumb Institute, New York City, and while there studied in Union Theological Seminary, after which he served in several Congregational pastorates, and then was appointed District Secretary of the American Board of Foreign Missions, and also served as Assistant Recording Secretary for said Board for many years. During this time he visited the missions of this Board in Asia Minor, Syria and Greece. He was appointed American Seaman's Chaplain, under the American Seaman's Friend Society, at Antwerp, Belgium, in

1866, and went abroad with his family for six years. During this time he became interested in Conditional Immortality and wrote the manuscript of his first work on the subject. Coming back to America in 1872, he knew only of Dr. Ives who shared his views. He looked in vain for a publisher who would issue that book till 1878, when through the influence of Rev. H. A. King, he succeeded in finding one. The pulpits of his denomination being closed to his "peaceable settlement" as a pastor, he turned to his former profession of teaching, in New York and Philadelphia, for a support. In addition to his exhausting labors of daily teaching he wrote extensively, but being largely excluded from the organs of various (so called) evangelical religious bodies he turned to the *Bible Banner*, the *World's Crisis* and the Scriptural Publication Society for an open door.

After 1878 he published a half dozen bound volumes and a large number of essays, reviews, tracts, letters, etc., yet gave away so many of these that instead of profiting by the publishing, he suffered a severe loss, but thus proved his deep love and devotion to the truth he so ably advocated. It was the privilege of several Advent Christian ministers to visit him during his last sickness and he found great peace and comfort in Christ. He wrote considerable during his weakness and suffering, was deeply interested in the progress of the truth and was full of hope and prayer to the last. He died in New Haven, Conn., Feb. 27, 1887. He was "conceded to have been an author of distinction, having written on theological subjects many works that have reached large editions." His principal volumes were recognized as *The Theological Trilemma*, *The Life Everlasting*, and *The Unspeakable Gift*. His funeral was conducted in New Haven by the pastor of the A. C. Church in that city, and the burial was at Falmouth, Mass., where Rev. Mr. Craig of the Congregational Church conducted services assisted by Eld. Frank Burr representing the *World's Crisis* office and Mr. Pettingell's many Conditionalist friends.

Elds. Wm. Sheldon, John Couch, Miles Grant and E. P. Woodward were also able promoters of this truth but each

will be further mentioned under the chapter on Publications. Rev. Rufus Wendell was an able and gifted advocate of this faith, a strong and interesting preacher. He loved discussion and friendly debate and was always courteous and kindly, though plain and fearless in the same. Another worker who should have mention here was Rev. Wm. N. Pile, for some years editor of the *Herald of Life*, and later the efficient pastor of the Church of the Second Advent, Green Ave., Brooklyn, New York. He was a strong preacher, and a resourceful advocate of life only in Christ. He was often sought for and cordially welcomed to our general conventions and campmeetings.

In recent years Rev. F. L. Piper rendered the cause effective service, in editing and sending forth in all parts of this and foreign countries, one or more special Conditional Immortality editions of the *Prophetic Mission Quarterly*. Later he wrote an excellent, though brief, volume, entitled *Conditionalism: Its Place in Eschatology, History and Current Thought*, a concise and valuable survey, entirely undenominational in spirit and scope. For a further and fuller narrative of general Conditional Immortality thought and advocacy see the above work, and in this volume the chapter on European Witnesses, also various references in chapters on the General Societies and Publications.

EIGHTH, THE DOCTRINE OF THE SIGNS OF THE TIMES

In the early days and all through the progress of this movement a conspicuous feature in the preaching and literature has been, the teaching that the closing days of the Gospel age and the approach of Christ's glorious Advent, were to be indicated and certified by the occurrence of certain signs and tokens which were clearly foretold in Holy Scripture. This teaching may be summarized briefly in this way:

1. The Gospel dispensation in general is called "the last days" (Acts 2: 17; Heb. 1: 2).

2. This being the case, then surely the major portion of human history had already transpired, the middle of its course was already passed, and the latter times were on the way.

3. Another portion of the dispensation, its latter section, the period nearing and ending in the "last day" and the Advent of Christ, is called the "last days" (2 Tim. 3: 1-5; 2 Peter 3: 3), and the characteristics of this period are especially foretold.

4. This latter period was understood to be similar to or parallel with the "time of the end," named in the book of Daniel (chap. 12: 4, 9) and that time referred to by our Lord, as following the tribulation and running up to His glorious appearing, namely the sign period (Matt. 24: 29-31; Mark 13: 21-27; Luke 21: 25-28).

5. This season when reached was to be known by the occurrence of the events predicted by our Lord, by the fulfillment of the latter portion of the prophecies of Joel, Daniel and Revelation, of Peter, James and Paul, and by comparing the word of prophecy with the record of history.

6. It was the plain Word of our Lord that His people ought to discern the signs of the times, and this not only regarding His first advent (Matt. 16: 1-3,) but also as related to His second coming, for after replying to the question of the disciples regarding signs (Matt. 24: 3; Luke 21: 7) He said there should be signs (Luke 21: 25) and

HE COMMANDED US TO TAKE HEED

to these signs and to watch for His coming, and this was one of His most urgent commands. Moreover, by these signs He told us to know, as clearly as people know from

the budding trees of the springtime that summer is near, when His glorious and awful advent is approaching (Matt. 24: 32, 33; Mark 13: 28-37).

7. Careful attention and study was given by many of the leaders to the time periods of prophecy, numbers of them at first concluding that by this means they could determine very nearly the definite time of the Advent, but later on all whose opinion was generally considered worthy of weight, concluded that these periods were given for a purpose kindred to that of the signs, to indicate the general or approximate season, not the definite time of the end. So far as we know they all accepted the year-day theory regarding the prophetic periods, and interpreted the Book of Revelation according to the historical method.

8. While different writers differed on some lines of prophecy, or its details, yet there has been a substantial unity in general interpretation; the Word of prophecy has been duly recognized and honored; its great converging lines of last day prediction have been emphasized, and a strong, wide-spread warning has been given to the church and the world through a succession of decades. A notable feature of this prophetic exposition and preaching was the extensive use of picture charts and maps to exhibit the facts of history and to aid in explaining the symbols of the books of Daniel and Revelation. Often this means was used with impressive and abiding effect.

The first paper published in the early forties was named the *Signs of the Times*, although later called the *Advent Herald*.

Eld. H. L. Hastings, writing in 1855, summed up the tokens of the times, in the following striking paragraph:

"In the accomplishment of chronological and consecutive predictions; in the fulfillment of earth's foretold governmental changes; in the completion of the church's dark period

of tribulation and disaster; in the national distress and perplexity; in the wars and commotions that prevail; in the moral corruption and unparalleled iniquity of the age; in the intensity of the desire of all nations for a brighter era and a better day; in the strange and startling progress of the present age; in the diffusion of the Gospel of Jesus Christ; in the unsealing of long hidden predictions of inspired writers; in the ten thousand 'signs of the times' that throng us on every hand, I read with a solemn joy the glad yet awful declaration,

'THE COMING OF THE LORD DRAWETH NIGH' "

In 1862 the same writer published a book of over four hundred pages entitled *The Signs of the Times*, written on 2 Tim. 3: 1-5, and which was a thrilling narrative of the sins of Christendom, and was widely circulated.

Eld. John Couch was a very strong and impressive preacher on this line, and scores of others gave from year to year, strong and faithful testimony.

Conspicuous among this number, also, was Eld. D. T. Taylor, who in 1891, reviewed and gathered together his writings on this line and they were published in a very able work, *The Great Consummation and the Signs That Herald Its Approach*, of over four hundred and fifty pages.

This people have also appealed unceasingly to the plain word of Scripture and its literal interpretation, as against spiritualizing and mystical forms of exposition. This was made

AN URGENT AND VITAL POINT

They, of course, recognized the figures of speech and the symbols of prophecy, but also that the books of symbolic prophecy contained the key to their interpretation—as our Lord by expounding some of His parables gave us the rule for interpreting the others.

It has often been noted that their faith upon all essential points, can be and frequently has been expressed in the plain words of Scripture, without note or comment, hence the conviction and claim that they took their faith, not from sources of, or those influenced by heathen religion or teaching, Platonic or other philosophy, but, as they believed, from the plain, obvious sense of Holy Scripture. "To the law and to the testimony," was the appeal. It should also be said that the main, basic evangelical doctrines of the Protestant church have always been held by the accepted leaders of this people—such as the personality, eternity, infinity, holiness, love and justice of God; the divinity, atoning sacrifice, priesthood and kingship of Jesus Christ; the grace, power and ministry of the Holy Spirit; the inspiration and authority of Holy Scripture, and the divine calling of the Christian Church. They have ever maintained that the Bible should be the only rule or authority of faith and Christian character the only test of fellowship.

ERRORS AND DIVISIONS

It is needful in order to give the true setting and features of this movement and a comprehensive history thereof, to narrate briefly the following divisive claims and views that arose at different times in its earlier progress. To this end we must return to the decade of the forties and the events following the great disappointment. In view of claims that some have made and insisted upon that Mr. Miller, Eld. Himes and others of the first leaders accepted and taught, in common with those who became Seventh Day advocates, the view that the door of mercy was closed and probation ended with the passing of the time, and that they held this view until the Albany Conference in 1845, we cite the following facts:

REGARDING THE "SHUT-DOOR" THEORY

So fully were many of those who accepted the Miller teaching convinced that the Lord would come in 1843 or 1844; especially at the time of the seventh month (October, 1844), that when this time had fully passed they were left in a state of severe trial. A few of them advocated the thought that the coming of the Bridegroom, as represented in the parable of the ten virgins, was separate from the coming of the Son of man, and that the former had taken place in 1844, that then the door of mercy was shut for unbelieving church members and sinners. This view was strenuously advocated by the publishers of a paper entitled *The Hope Within the Veil*, and by some others. It was discussed at length in the *Advent Herald*, the leading editors of this paper dissenting from the view. This "shut-door" theory was then or later advocated by those who became the leading promoters of the Seventh Day movement. Those who accepted the view that the door was shut, made this a matter of rigid test by which they determined who were the wise and who the foolish virgins; thus a state of division and faction was produced.

Near the close of 1844 or early in 1845, Mr. Miller received many letters from different parts of the country asking him what he thought of the experience connected with the expectation that centered in the seventh month, so-called, especially his view regarding the closing of the door of mercy for sinners. He replied to these inquiries by a letter which was published in the *Advent Herald* of Feb. 12, 1845, in which he reviewed somewhat the conclusions to which he had been led on the time question, and cited several passages of Scripture from which he drew inferences favorable to the "shut-door" view. He confessed to the conviction which came upon him that he had done

his work in warning sinners, but recognized that his feelings were no rule by which to limit the work of others; and said, "Let every man be fully persuaded in his own mind, and so let them speak or preach, as God and their own consciences may dictate." The editors of the *Herald* added extended notes to Mr. Miller's letter in which they took exceptions to the inferences which he had drawn from the Scriptures cited and they

STRONGLY ADVOCATED THE "OPEN-DOOR"

citing among other Scripture, St. Peter's statement, that "the long suffering of the Lord is salvation."

This question was also recognized by the active leaders as one of serious importance. The *Morning Watch*, which was the successor of the *Midnight Cry*, published in New York, in its issue of Feb. 20, 1845, contained a strong article by Eld. J. V. Himes, who was then editor, under the title "Is the Door Shut?" He presented an able argument of six points against the shut-door theory, in which he showed carefulness of interpretation and a well-balanced view of the truth. This article was re-printed in the *Advent Herald* of Feb. 26. In the latter paper of March 5, Eld. Himes, who was traveling in Canada, wrote of the open-door in that field, stating, "Our brethren in this region are publishing a free and full salvation to sinners." He found that both there and in Northern Vermont evangelistic efforts were being fruitful, and was confirmed in his views that the door of mercy was open and that it was the duty of all not to neglect the work of winning the unsaved to Christ. In the *Herald* of March 12, 1845, an article was reprinted from the *Voice of Truth* advocating the "open-door."

Again in the *Advent Herald* of March 26 appears a letter from Bro. Miller that was written on the 10th inst., in

which, while acknowledging his leanings toward the view that the time of separation had come, yet states that his judgment was not fully convinced that the door of mercy was closed. He dissented from the fanciful view of the parable of the virgins, expressed regret that divisive questions should arise such as this view of the "shut-door" and said, "I now plead with those who have supposed the door to be shut, to yield the point to our brethren of the opposite view; for it is evident at present that all the evidence is against its being now shut, if we can believe the reports from different parts; and surely my soul will not permit me to doubt their veracity." He believed that if the Lord did not come in a short time they would have more light upon the questions involved; he urged a continuance of publication work, and said, "I would be rejoiced to see the

WORK OF GOD IN THE SALVATION OF SINNERS

again," though he expressed the fear that age, infirmities, and weakness would forbid his participation therein. But with the further passing of the crisis, his health and courage revived and he was able to resume his work at times. He was very active in connection with the Albany Conference which strongly advocated progressive and constructive work, and soon under wise leadership the cause began to clear itself of factious questions, to awaken and enlarge public interest and prove itself worthy of allegiance and success.

An editorial in the *Herald* of October, 1845, entitled, "Fanciful Interpretations" took strong grounds for sober, Scriptural faith, and in closing said, "We can give no countenance to that sickly theology, which can only talk about a shut-door, etc., when souls are dying for lack of knowledge." We should add that the editors and publishers of *The Hope Within the Veil* became convicted that they were

in error in teaching that the Bridegroom had come and that the door was shut, and for a time suspended publication, seriously reviewing the whole question; when they resumed the issues of their paper they frankly, fully confessed their error and expressed much regret that in any way their influence served to divide the Advent believers or hinder the work for the salvation of sinners. These confessions and regrets were reprinted in *The Voice of Truth*, which was edited by Joseph Marsh, also in part in the *Advent Herald*, and they were by the editors of the latter paper, cordially welcomed "to the platform of our original faith."

THE SEVENTH DAY SCHISM

Those Adventists who soon after 1844 became leaders in the Seventh Day movement, persisted in teaching the shut-door theory for several years at least, as cannot be truthfully denied, for the writer has at hand an original copy of the *Advent Review*, also a tract by Eld. James White and another by Joseph Bates, all bearing date of 1850 and all advocating the shut-door claim. The latter tract after setting forth both views says (near the end): "The 'Present Truth' then is *the Sabbath* and *shut-door*." These men, with the aid of Miss Ellen G. Harmon, who later was Mrs. White, were the chief leaders in this Seventh Day division and ensuing movement. But it was from the start a faction and a schism, and not representative of the Advent cause in general, either Millennial or Christian, nor of those therein who adhered to the name Christian. A single page sheet bearing the name of James White and date of 1853, and which is said to have been tipped into all hitherto unsold copies of the 1850 *Review*, states that "the testimonies in the first part of the *Review*, were published, more to show what had been the faith of the Advent body than

to present a system of truth," and it is further twice claimed that said portion of the *Review*, and the letters of Wm. Miller as reprinted were a free statement, of the feelings and views of the Advent body and brethren generally at that time—that is following 1844. By a shrewd process of omission, combination and the use of large capitals for special emphasis, not used in the original publications, and by associating with and following these selections with fanciful interpretations of Scripture, an entirely erroneous impression is given as to the views of the chief early leaders, and the general body of the Adventists as then known. This was plainly set forth after this manner to carry the impression that the Advent body generally endorsed or went into the shut-door and Sabbath movement, which representation

WAS AND EVER HAS BEEN UNTRUE

As giving facts in the case we cite in addition to previous evidence, the testimony of Eld. I. C. Wellcome, a man of faithful, honorable record and of sterling character, who was himself an eye-witness of these movements: "The *Advent Herald* and its faithful and able ally, the *Morning Watch*, edited by Prof. N. N. Whiting, took a most decided stand against such fanciful and unscriptural teachings, and did all they could to stem the current which was sweeping over the Advent churches," and we may add, they held the fort. Again he says: "We have seen it stated in a book by Eld. White 'that Adventists were agreed that the door was shut.' This is a specious statement. Some Adventists were agreed thus, but the great mass were never agreed to believe it, . . . for as soon as that day passed without bringing the Lord the mass of believers concluded it an error, which they had believed for truth. They at once began to plan and prosecute the work of the Gospel, and to

show those who had fallen into these strange views (as fast as they met them) that they were errors."¹

Eld. J. Marsh, editor of the *Voice of Truth*, a paper which "struck out on a course independent of the general work of the Adventists," was for a time favorable to the shut-door view, but soon committed his paper against it. Joseph Turner and Eld. J. B. Cook who strongly advocated it for a season, soon abandoned it. This theory, the Seventh Day Sabbath, the special views of its advocates regarding prophecy (such as the third angel's message, the United States in prophecy) and their elaborate system of legalism,

WERE NEVER HELD

by the American Millennial or the Christian Adventists. As early as June, 1856, Eld. Wm. Sheldon began a series of articles in the *World's Crisis* against the Seventh Day teaching, and also Dr. James Hemenway, the latter writing of "The Two Covenants." Eld. T. M. Preble, an able minister, accepted the Seventh Day view for a time, but on further study rejected it (as did also J. B. Cook), and after three years of review and research, wrote a strong work of over four hundred pages against that teaching, entitled *The First Day Sabbath*, which was published by the W. A. C. Publishing Association early in 1867. In due time Eld. Miles Grant's booklet, "The True Sabbath," came from the press, a brief but efficient work. At different times other articles, tracts, and pamphlets have appeared controverting Seventh Day arguments and claims. Chief among those of recent date was: "Seventh Day Adventism, an Exposure," by Eld. E. P. Woodward editor of the *Safeguard and Armony*, in which he gives a searching review and exposure of Seventh Day Adventists' claims especially Mrs. White's so-called visions.

¹*History of the Advent Message*, pp. 399, 403.

A notable event in that history was the revolt of Eld. D. M. Canright, who, after ably serving the Seventh Day cause for over twenty years entirely renounced that faith, going wholly over to the Baptists, about 1887. A long series of articles explaining his change appeared in the *Bible Banner*, and his new views were published in a book of over four hundred pages in 1889, and a copy of its eleventh edition is before us as we write. He gives the names of many who have forsaken that teaching. It is a masterly review of the case, but commits the grave error of confounding Seventh Day teachings with Adventism as a whole—which strikingly shows the influence and bias of their claim to be the original, main body and only true line of Adventists—which is a false claim. Nevertheless, many of them are excellent people and they have able ministers, have a most thorough system of organization and benevolence, and have in recent years become a numerous people with extensive missions. They have certainly shown a zeal worthy of a better cause.

But the Advent Christian people have unceasingly advocated the new covenant, the new priesthood of our Lord, His "new and living way," and the Lord's Day—the first day of the week—as the Christian Sabbath, which is historically traceable to Apostolic example. And it would seem that if the Apostles of our Lord and the church which under the Holy Spirit was founded by them, were authorized and competent to give us for all time the New Testament, to teach and declare the doctrine of the new priesthood and the change of the Law (Heb. 7: 12) they were likewise empowered to institute and sanction a new day of Sabbath and worship, that should have all the authority of the "general assembly," and of the "Mediator of the new Covenant" (Heb. 12: 22-24).

ANOTHER SEPARATION

Such was the force of the re-action from the doctrines of soul-immortality and the eternal misery of the wicked, that quite a number of those who rejected these views went so far in the other direction as to hold that the penal death of the wicked at the last judgment would be instant and practically painless, that pain was no part of the penalty, which was simply and only death. But others, perhaps encouraged by this teaching, took a different bias, and taught that the Adamic death, which has passed upon all men, was in the case of the wicked a penal death, a full punishment for their individual sins, and that because of this none of the wicked dead would be raised to life or brought to judgment. This was known as the "non-resurrection" view, and was advocated for a time in a quiet way as occasion offered in church, conference, and campmeeting, but chiefly by group discussion and private personal labors. It appears to have been first advocated about 1850 by John T. Walsh, associate editor of the *Bible Examiner* of which Eld. Geb. Storrs was for many years editor and publisher. Eld. Storrs at first wrote against the view, but later adopted it, and was for some time its leading advocate.

As the advocacy became more public and pronounced, the leading brethren who looked upon it as an extreme view and a serious error, sustained only by resort to a spiritual interpretation of many plain passages of Scripture, as subversive of the plain doctrine of universal judgment, and dangerous in its tendency to belittle the consequences of sin and to remove from the wicked the fear of judgment, began to teach strongly the doctrine of the resurrection of all the dead and the final, universal judgment. Among these were H. L. Hastings, D. T. Taylor, Dr. O. R. Fassett,

later C. C. Marston and more recently G. L. Young, and others. Very early in the sixties Eld. Hastings published a very able work in two parts: I. Retribution or the Doom of the Ungodly. II. Retribution, or the Resurrection of the Dead, Just and Unjust.

But the adherents of the new teaching were persistent and diligent in its propagation, their number increased considerably and they named it the "Life View," because to their thinking it gave added emphasis to the doctrine of Life Only in Christ since none would live again after death but believers in Christ, who, being raised, would live forever. These felt that their doctrine must have larger publicity, than was granted in the established Adventist papers, and hence the "Life and Advent Union" was organized at Wilbraham, Mass., Aug. 30, 1863, "under a noble chestnut tree" near the campmeeting, and a constitution was adopted. The first object of the Union was to publish and sustain a weekly paper, to use all available means to promulgate the doctrines held by its members. Eld. Geo. Storrs was elected president, Rufus Wendell, vice-president, J. T. Curry, secretary and L. C. Thorne, treasurer. It was the special object of this paper to give its publishers and patrons an opportunity to write freely, and circulate widely the "Life View" before stated. The paper was named the *Herald of Life and of the Coming Kingdom*, and Eld. Storrs was elected editor, with four assistant editors: Rufus Wendell, Joseph T. Curry, W. S. Campbell, S. W. Bishop; while the former of these was business agent for a season. The first issue appeared under date of Oct. 21, 1863, from 37 Park Row, N. Y. Eld. R. V. Lyon, a strong but eccentric preacher, accepted this teaching and at this time was living in Syracuse, N. Y. He preached extensively in that State, also in Canada West, Indiana and Illinois as an evangelist at large.

In 1864 they resolved to hold a series of conferences in different cities for the "untrammelled" discussion and advocacy of their special views. The first was in Boston, October, 1864, and friends from Maine, New Hampshire, Rhode Island, Connecticut and New York were present. It was decided to hold such conferences quarterly. The anniversary or annual meetings were held at Wilbraham on or near the campground till the year 1868, when it was held in what was called the Life and Advent Mission Tent on the new Campground at Springfield, Mass. Some later they started a new campground at Springfield, a short distance from the "National Advent Campground." Their list of subscribers was small and the paper was supported in part by liberal donations which were solicited at the annual meetings of the Union.

Eld. Storrs continued as editor until 1871, when he was succeeded by Leonard C. Thorne, who served until 1877, when Wm. N. Pile, who had served as corresponding editor, and later assistant editor and business agent was elected editor. Eld. Pile was well and widely known, very highly esteemed, also a clear, able, and earnest writer, and under his administration the paper prospered considerably. In 1886 he resigned this office to enter fully into preaching and pastoral work. In the next few years the paper changed hands, Elds. F. H. Burbank and Wm. E. Brown serving for brief periods; when in 1890 Mrs. Rebecca J. Smith, daughter of the late Eld. Joseph Turner, who was an able champion of the Bible and its doctrines in his best days, was chosen editor, and she conducted the *Herald* in a most able and worthy manner until her sickness and death in the spring of 1912. She was abundant in other labors and greatly loved by her people. The Life and Advent Union has sustained its paper until the present time, which in recent years has been a very neat and readable periodical

of sixteen pages and convenient size, has published a few books, and a large number of tracts and pamphlets which have been earnestly circulated. They have churches, or gatherings for worship, in several States, have shown themselves on the whole to be a most excellent people, but have never grown to very large numbers, the movement proving a disappointment in this respect.

While the contention between them and the Advent Christian people was at times quite earnest, yet there has always been a considerable measure of interchange and fellowship and in recent years an increasing measure of this, especially in co-operative mission work, which will be noted in the chapter on missions. They hold much truth in common with the Advent Christian body, and there has been for some years a mutual desire, on the part of a goodly number at least, for closer union in order to more effective advancement of the common faith and work.

A peculiar feature is recorded regarding four of the early promoters of this Life teaching—Walsh, Storrs, Curry, and Wendell, all of whom, after further research and study abandoned the view and returned to the faith of a universal resurrection—though their future course showed that they were considerably unsettled by the experience through which they had passed. Eld. Storrs in the early Adventist days rendered the cause extensive and invaluable service, and regardless of his changing views, was greatly loved by those who were comrades with him in labor. Following his death Eld. L. Boutelle, wrote a warm appreciation of his work and sacrifice in the anti-slavery cause, his efficient advocacy of the coming of Christ, life only in Christ, and his defense of the Bible (with Eld. J. Turner) in the Hartford convention, speaking very highly of his notable ability, devotion and excellent character. He said, "Eld. Storrs was no small pattern, but under God was a man of might and influence."

A PERSISTENT FALSE REPORT

Some of the opposers of the Adventist cause have been willing to use any means however uncertain or unworthy to reproach this people or hinder their work. In 1894 an old-time rumor that had been often refuted was published in *The Outlook*, and called forth the following reply, which we trust may prove the final quietus of a ridiculous falsehood that ought to have died at its birth. And this testimony may be cherished as the last word we have from its distinguished author:

To the Editors of the Outlook:—

I have been much interested in the articles lately appearing in *The Outlook* upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and, having had a perfect knowledge of everything connected with that work, I *know* the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of October 27 did not give his name and address. The statement that "to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites," is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing

work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the "instruction of their leaders," and the putting on of ascension robes was not one of these excesses.

When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer, in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times in both, the *Advent Herald* in Boston, Mass., and in the *Midnight Cry* in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I held my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my Judge, and before whose tribunal I must soon appear, I declare again that the ascension robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

The preparation urged upon the "rank and file" of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness, obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

JOSHUA V. HIMES,
Rector St. Andrew's Episcopal Church,
Elk Point, South Dakota.

October 29, 1894.

. In the *World's Crisis* of July 31, 1895, the following appeared at the head of the editorial column: "A Veteran Fallen."

"Eld. Joshua V. Himes, the famous co-worker of William Miller the founder of Adventism, died at Elk Point, S. D., July 27, aged ninety-one years."

In the Adventist teaching a large place has been given to the doctrines as outlined in these two chapters, but along with this there has been an abundant measure of practical teaching laying emphasis on repentance, regeneration, the experience of sanctification, the blessed ministry of the Holy Spirit, and the necessity of godly and exemplary living. At a large gathering at Alton Bay campmeeting in recent years, Eld. O. R. Jenks, president of Aurora College, called for testimonies regarding the effect of these doctrines, and there were many responses both from ministers and laymen. They bore witness that these views had been exceedingly helpful, giving a clear and convincing conception of Bible teaching, stimulating to consecrated Christian living and service and proving an anchor to keep from worldliness and apostasy. Multitudes have confessed a great spiritual benefit arising from this faith.

CHAPTER VIII

CHURCH ORDER AND LOCAL CONFERENCES

PART I

HAVING given a sketch of the message and doctrines of the first and early leaders of this movement, truths the deep conviction of which was the vital, moving and uniting force of their labors, we pass to narrate the steps by which the work became organized and established.

Such was the opposition of the popular churches to the Adventual teaching, combined oftentimes with persecution and unjust exclusion, that many of those who received this faith in the early days, were, in the reaction, moved to the extreme of objecting to any and all church organization; and a few later on were thus minded, but it should be recorded that early in the progress of the cause there were able leaders who saw the futility of this lawless policy and who advocated church order.

In 1855 the Adventists of New Hampshire in State Conference assembled, passed a strong resolution favoring Gospel order in their churches and societies and in 1856 re-endorsed the same resolution. The next year Eld. John Howell, one of the most devout and able preachers wrote strongly in the *World's Crisis* urging the organization of churches and the principles of unity and discipline.

At the Wilbraham Campmeeting in 1856 decided action was taken in favor of "Gospel Order," the recognition of pastors and deacons, and diligent labor in all right ways to

save men and to edify the church of God, which received the hearty endorsement of the entire camp. This friendly discussion and favorable action, coupled with the success of the campmeeting prompted the saying, "A brighter day is dawning in our history."

The Maine Conference, held in Richmond in October of that year approved this action and hailed

THE MOVEMENT FOR ORDER AND UNITY

as an omen of better days for the entire cause.

Early in 1857 Eld. A. Ross wrote a series of articles in the *World's Crisis*, entitled "Divine Order," the same relating to local churches, their officers, their work, church discipline, unity, fellowship, and the ordinances, the influence of which must have tended strongly toward orderly and dignified worship.

A notice of the Minnesota-Iowa Reformed Conference was issued by Eld. P. S. W. Deyo in 1857, to which Eld. William Sheldon added a few words saying:

"The object of this meeting is threefold: First, to proclaim the truths of God's Word, which have been cast into the shadows of the apostacy. Second, to revive practical godliness among the children of God. Third, to revive Gospel order in the churches."

The year following Bible order was strongly and specifically advocated in the *World's Crisis*; it was urged that barrenness and weakness had resulted from a lack of order, and that all companies or congregations of believers should call themselves, not "bands," but churches, and should appoint, not "committees," as previously, but elders and deacons. From this time the organization of churches went forward favorably in various part of the country.

A FEW OF THE EARLY CHURCHES

In Boston the Chardon Street Christian Church, of which Eld. J. V. Himes was pastor at the rise of the movement, came into the Adventist ranks ready organized, as the majority accepted the faith; a minority who rejected the same withdrew and the church continued for some years a well formed and efficient force. It is said that in several other places churches came into the ranks in the same way.

In Bridgeport, Conn., as a result of prophetic lectures and meetings held there, Burton W. Leonard, with Zenas Whitney and eleven others, organized the Second Adventist Church in 1849, and the work there continues to this day.

In 1857 there was a church in Boston of which Eld. Miles Grant was pastor, and which, through its pastor and a committee of five called a General Conference to commence on Tuesday evening, Feb. 10, in Chapman Hall, and hold over the Lord's Day. At this conference there was preaching by Elds. Edwin Burnham, A. Ross, S. G. Matthewson, H. L. Hastings, J. Couch, and M. Batchelor. This was a season of deep and wide interest, greatly aiding and encouraging this church, and gaining the attendance of many new hearers.

Another like conference was called for March, 1858. These early efforts of this church were quite similar to the present Mid-Winter Conventions which are held by the Publication Society with the church at 160 Warren St., Boston.

A church was early organized in Rutland, Vt. In May, 1858 it numbered forty-seven members, with others soon to be baptized, there being a revival interest. Meetings were held and churches or societies organized in many other cities and towns, such as Philadelphia, New York

City, Albany, and Rochester, N. Y.; Hartford and New Haven, Conn.; Springfield, Worcester, Salem, Lowell, Haverhill, Lawrence, Lynn, New Bedford, Mass.; Providence, R. I.; Castleton, Poultney, Vt.; Portland and several other places in Maine, and in other States, both East and West.

We have not the facts at hand or the space to permit the narrative of individual churches. We must, however, in passing, refer to Buchanan, Mich. (about 1860), and Minneapolis, Minn. (1867). These churches were organized in the early days, the former by Eld. D. R. Mansfield, the latter by Eld. William Sheldon, in their Western pioneering efforts, and both abide to this day. It is a reason for congratulation and good faith that in so many instances, in spite of opposition without, and sometimes factions within, so many of the churches early organized still continue and are doing good work. Indeed, it seems that the larger number of our churches of power and vitality date back to those days, thus showing that we owe a great debt of gratitude to the self-sacrificing, spirit-filled pioneers, and that we need a new installment of that kind of zeal and service. The burning sense of the Great Message was to them a mighty summons to fervent, heroic and ceaseless service.

SIMPLE FORM OF ORGANIZATION AND COVENANT

In the general revolt from creeds and elaborate arbitrary religious forms and orders, it was only natural, as well as necessary, that, in recognizing the absolute need of constructive, organizing efforts, very simple methods should be adopted. The following brief but comprehensive covenant was quite generally accepted.

"We whose names are subjoined do hereby covenant and agree, by the help of the Lord, to walk together as a Church of Christ, faithfully maintaining its ordinances, taking the Bible as our only rule of faith and practice, church order and discipline; making Christian character the only test of fellowship and communion.

"We further agree, with Christian fidelity and meekness, to exercise mutual watchcare, to counsel, admonish or reprove, as duty may require, and to receive the same from each other, as becometh the household of faith."

Connected with this, usually, was a confession of faith, wholly set forth in the words of Holy Scripture. A more specific, detailed covenant was later adopted by some churches, and the same may be said regarding the confession of faith, and this latter custom is considerably followed now.

The work of church extension and the institution of conferences went on in the spirit of mutual co-operation, sometimes one leading and then the other. When a number of churches had been established in a section or State, they were soon grouped together into a conference; then in turn the conference sent forth evangelists, who, full of zeal, went forth raising up new interests and adding to the number of churches and thus enlarging the conference.

In the natural order the church has priority; it is the root of the tree of denominational growth, the foundation of all general activities and extension work. But we pass to narrate, in a general way, the

ORGANIZATION OF CONFERENCES

Very early in the Adventist campaign General Conferences were held first in Boston and New York, then in several other localities and for a time in the principal cities. These conferences were held annually, but later as the

number of believers increased and the work was too widespread to be duly represented in, and properly cared for through, these General Conferences, the brethren came to feel the necessity of local, State, or district conferences where the "bands" of worshippers and the churches that had been organized could be more fully represented. A State conference was organized in Maine in 1848 which held three annual sessions, when, because there was so much opposition to organized effort, the conference was disbanded. This proved exceedingly unfortunate as it gave a larger opportunity to fanatical elements to distract and reproach the cause.

A session of conference was held, in accordance with previous notice, at Waterbury, Vt., on the 6th and 7th of October, 1852, at which the following resolution was passed:

"Resolved, That this conference name a committee of ministers to take supervision of their respective fields and set in order the things that are wanting, and to whom destitute churches and localities may apply for preaching and other special religious meetings. And it shall be the duty of this committee, if practicable, either to supply them themselves, or send others."

A report embracing a plan for the mutual co-operation of the various Advent Churches and societies in the State was presented by the business committee, for the action of the conference, though formal action was deferred until a subsequent session. A copy of this report was to be sent to all the societies and ministers in the State for their consideration. A circular addressed to the churches aimed to bring to pass a better state of Scriptural order, and to increase liberality among those who were looking for the Lord Jesus. It called for the meek and sober enforcement of New Testament discipline, for the appointment, wher-

ever they are wanting, of the proper officers of the church, and called upon the churches to recognize the imperative duty of contributing to the support of the ministers who were laboring among them, various Scripture citations being given to emphasize the importance and Scriptural character of these recommendations. The next session of this conference was to be held at Bristol, Vt., on the first Friday in January, 1853. Erastus Parker was president, and D. T. Taylor secretary.

An effort toward conference organization was made in Massachusetts, an informal or preliminary conference being held in Haverhill in 1852, when a plan for a conference to be composed of churches represented by delegates, was drawn up and a committee was appointed to visit the churches in the State and vicinity to show them the importance of such an organization and the functions it would exercise. This committee visited the churches, so far as possible, laboring to bring about a greater degree of brotherly affection and to promote a spirit of union and labor, advising the churches to appoint delegates and be represented at the next meeting. The committee prepared an address, which was sent to the churches, stating the object of the committee, giving the preamble of the conference, and urging the importance of its organization as a matter of necessity in order to the

SUCCESS AND STABILITY OF THE CAUSE

for the encouragement of faithful and judicious ministers, and as an aid to union of feeling, oneness of faith, and general harmony of action.

The labors of this committee took effect in Lawrence, Aug. 9, and 10, 1853, when a goodly number of delegates and ministers assembled and the constitution proposed was adopted and the conference was duly and permanently

organized, electing Eld. J. V. Himes, president; J. Pearson, Jr., secretary and Charles Wood, treasurer. The following churches were represented at this conference: Lawrence, Lowell, Haverhill, Worcester, Holden, North Abington, Newburyport, Salem, Westboro; Boston, also Kingston, N. H., and Providence, R. I. The second annual session of this conference was held with the church at Salem, Mass.

The brethren in Maine becoming dissatisfied with the confused state of the work, felt again the need of system and order and accordingly having consulted every Adventist minister in the State, called a meeting in 1854, at which the Maine Advent Christian Conference was organized, a movement which proved fruitful in the advancement of the cause and of much benefit to the churches and the ministry of that State. On recommendation of a committee, strong action was taken calling for regular, annual sessions of the conference, the appointment of district quarterly conferences, that there should be no test of fellowship except Christian character and deportment. A motion recommending church organization was also unanimously adopted. Sessions of this conference have continued until the present time.

The New Hampshire Conference was organized at Loudon Ridge in 1854, with nine New Hampshire churches represented. Among the twenty-four ministers present at the session of this conference, in 1860, we note the familiar names of Elds. T. M. Preble, one of the organizers of the conference, and for some years its secretary, Noah Glidden and T. W. Piper.

A prominent feature of the New Hampshire Adventist history is that of Alton Bay Campmeeting, which is located near the southern shore of Lake Winnepesaukee, and was first established in 1863. It has been continued each

summer from that date, and for many years has been the largest campmeeting, held by this people in this country. Hundreds of great sermons, notable meetings, and sound conversions have graced the encampment. Here people have met and worshipped not only from all New England, but from the South, the Middle and the far West and Canada.

The Rhode Island State Conference was organized in 1858, and preliminary steps were taken for the organization of the Northwestern Pennsylvania Conference, where Eld. J. T. Ongley was the leading pioneer, who was soon chosen evangelist of the conference. He travelled and preached extensively with great sacrifice in the years 1859, 1860 and following.

In the autumn of 1861 the assistant editor of the *World's Crisis*, Eld. P. B. Morgan, after writing of the earlier opposition to order and system in the work, and the loss of some efficient leaders because of this, records a most hopeful change, stating:

"Conferences have now been organized in Massachusetts, Maine, New Hampshire, Rhode Island, in the western part of Connecticut, in Canada, New York, Pennsylvania, Indiana, Michigan, Illinois, Iowa, and Minnesota, that of the last two States being coupled in one."

He notes that with this and as the result of it, there had been a general uprising of the ministry and the people in favor of order, that evangelists had been set at work, the missionary spirit was extending, chapels had been built in many directions, and a better appreciation of the pastorate was finding its way among the people. The organization of the Advent Christian Association naturally resulted from this development of conferences and was recognized as a further token of advance. To the above list,

Vermont, Ohio, Wisconsin, Kansas, Missouri, Arkansas, Tennessee, New Brunswick, Nova Scotia and others should be added, for as time continued the work was extended in the West, opened up and enlarged on the Pacific Coast, and also in the South, sketches of which are elsewhere given.

It seems needful to give here, in brief running sketches, some further facts regarding the

EARLY DAYS OF EASTERN CONFERENCES

Wm. Miller visited Canada more than once, on his lecture tours, and there received his first financial assistance, consisting of two half dollars, offered toward his expenses. Eld. J. Litch preached there considerably, and held camp-meetings there, as elsewhere recorded. Also Eld. Edwin Burnham who founded the church at Danville, P. Q. Resulting from these labors and other efforts, there was in 1853 a body known as the Second Advent Conference in Canada East; and this work was continued for some years by different laborers. In 1878 there was a union movement, a conference re-organization when what is now called the International Conference was organized, so as to include beside previous territory, churches and ministers in Northern Vermont, and Northern New Hampshire. It was incorporated in Quebec, 1890, and in Vermont in 1903. Eld. G. H. Wallace was, in his early ministry, a member of this conference and Eld. L. C. McKinstry was by the blessing of God "an instrument of bringing that conference up to a high standard of efficiency." Eld. C. P. Dow was for some time president, H. D. Selby, secretary, and Eld. E. G. Chadsey was among their well-known workers. This conference neglected extension work for some years and the Canadian A. C. Mission Society was formed in 1886, and was for several years quite energetic

and successful in its evangelistic efforts. Among those connected with this society at its third annual session we note the names of Eld. D. Gregory, H. W. Davis, W. H. Blount, G. W. Adams, H. I. Hastings, and their aim was to reach the unsaved with the Gospel of life and glory.

After a time this work was taken up by the conference, a mission committee or board being appointed for this purpose. Within the territory of this conference there are two campmeetings; the Lakeview, or Magog, situated in the outskirts of the town, and commanding a fine view of Lake Memphremagog. This meeting was started in 1874. The other is the Beebe Plain Camp, the ground being purchased from Mr. Anson Beebe; steps were taken to organize the association and make the purchase in 1875, and the first meeting was held in 1876.

NORTHWESTERN PENNSYLVANIA

It is said that interest in the Advent faith was first awakened in this section by the reading of Eld. George Storrs' "Six Sermons," and was further developed through meetings held by Elds. P. A. Smith, Bywater, and others, followed later by Eld. H. L. Hastings, who held tent and grove meetings in and around Edinboro, where in 1863, a church was formed, under his leading, and in 1864, the house of worship was erected. A general meeting was called by Eld. J. T. Ongley, to assemble near Edinboro, Penn., in October, 1858, at which steps were taken toward the organization of the Northwestern Pennsylvania Conference and to this end a meeting was called for Blooming Valley, January, 1859, to which the different congregations were requested to send delegates and near-by brethren New York and Ohio were invited to join in the work. At the above first meeting it was, resolved, "That the brethren now assembled do all in their power to set in

Gospel order the church of God in their respective localities."

We are not able to state the connection between this earlier effort and the present conference which is reported to have been organized in October, 1883, and over which Eld. M. R. Miles presided. Among the workers prominent in this section we may name in addition to Elds. Ongley and Miles, Chas. Crawford, under whose preaching the Blooming Valley meeting was raised up and the church built which abides to this day; Mrs. L. M. Stoddard, a queenly woman, of gracious memory; C. W. Stevens, W. G. Ongley, O. M. Owen and T. J. Smock, who labored fruitfully in that field for many years.

RHODE ISLAND CONFERENCE

In December, 1858, in response to a call issued by Eld. E. Bellows (who in due season was called the father of this faith in the State), a number of brethren met at River Point, to consider the propriety of organizing a State conference for Rhode Island in order to make more effective their labor for the spread of truth among the people and that they might work more in harmony for mutual benefit. Eld. E. Bellows was chosen president and Eld. Joseph D. Brown, clerk. It was recommended that the conference become a "Home Missionary Society" for the State, and that the churches connected make such collections as they were able to sustain evangelists in destitute sections of the State. This body was later called the Rhode Island and Eastern Connecticut Conference.

Eld. Augustus Durfee was its second president and held that office many years, and still later Eld. P. S. Butler was chosen president, which office he also held for a long time. Among those of its members well and widely known we name Elds. E. R. Wood, James Hemenway, V. P. Simmons,

Amasa Morse and Dr. H. F. Carpenter. In 1874, at its sixteenth annual session a new constitution and by-laws were adopted and at this session seven churches were represented—in 1912 the representation was twelve. While never large, this conference has done much important work in its section.

Further words about the

MAINE CONFERENCE

At the session, held at Yarmouth, September, 1859, an earnest discussion of plans for further and more extensive work in the State, was followed by the adoption of a report or plan which directed the conference to appoint a committee of three who should be authorized to employ one or more evangelists to preach "the Gospel of the kingdom in new fields and destitute places." Prof. C. F. Hudson was one of the preachers at this conference and served on the committee which drafted the above plan of mission effort. Eld. I. C. Wellcome was secretary of the conference and was chairman of the Standing Committee appointed to carry out the plan as adopted. In line with this effort Dr. O. R. Fassett was chosen "State Missionary," by the conference in 1861, and he proposed and entered upon a vigorous State-wide evangelistic campaign, and he appealed to every living Adventist in the State to aid the work. He labored for a year with untiring zeal and good results. In 1862 the annual conference was held in the Second Advent Hall, Portland, and encouraging reports of progress in the cause were made. Eld. R. R. York was appointed evangelist for the ensuing year, and Eld. Thomas Smith of Bangor was also chosen to serve three months, his labors to be continued if the funds would allow. In these earnest efforts we evidently have the beginning of

those activities which later resulted in the organization of the Maine State A. C. Mission Society.

A MINISTERIAL CONFERENCE

A number of the ministers of Maine, organized in 1864, a Ministerial Conference, with a membership at its first session of thirteen ministers. The object of this organization was to meet once a year or more for mutual fellowship and edification and to transact business for the benefit of the church and ministry. A committee was appointed to arrange a circuit system for the State, and the ministers appointed to each circuit were to look after the work in said circuit to the best of their ability. Eight circuits were arranged by the committee and assignments of the ministers made and the conference approved of the plan and appealed to the people to help carry out the same to the advancement of the Gospel. This ministerial conference appears to have later merged into the regular conference and its work was carried forward more on the evangelistic and mission society plan.

In the Maine State Conference there are seven local or district conferences, dates of organization ranging from 1874 to 1896, and these hold quarterly sessions, some of these are quite small, but others represent a goodly number of churches.

AN INTERSTATE CONFERENCE

In 1861 steps were taken to organize, at a campmeeting held at Dover, N. Y., a conference to be called the Eastern New York, Western Massachusetts and Connecticut Second Advent Conference of which Geo. L. Teeple was secretary, who by direction of conference sent out an address to the churches within limits of proposed territory appealing for the promotion of order, the concentration and co-operation

of effort for the improvement of the churches. The next meeting was called at Pawlings, N. Y., for Nov. 14th, at which they formally organized by adopting a constitution, and elected S. B. Munn, president, B. St. John, vice-president, Geo. L. Teeple, secretary and treasurer. The boundary of this conference was thus defined: "North by line between Massachusetts and Vermont, east by Connecticut River, south by Atlantic Ocean including Long Island, west by the Hudson River." Later this territory was taken over in part, at least, by the Connecticut, Massachusetts and New York Conferences and this conference was thus absorbed by others which were more centrally or conveniently located with the principal churches of these States.

DEFICIENT SUPPORT

While in the later fifties and the sixties there was notable progress in the organization of local and State conferences and the adoption of better church order, yet the cause suffered much from the lack of proper financial support of the preachers, and urgent calls for increased liberality on this line were frequently issued. This was a serious hindrance both East and West. Eld. I. C. Wellcome writing in 1859, refers to an able and faithful minister, whose labors had been blessed in the conversion of many and the up-building of the cause, but it had cost him \$60 out of his own pocket the past year to defray the expenses of meetings. He had preached constantly on Sundays, while laboring diligently six days in the week, because he was poor in this world's goods. He also refers to another minister who had labored six weeks in a community with the prospect of a reformation, but for this effort had received but ninety-four cents to aid in the support of his family.

At one time Eld. Edwin Burnham, who had traveled far

and near in response to urgent calls and had toiled so constantly that he suffered nervous exhaustion and breakdown, on recovering, stated through the paper, that he had spent all his means in the cause, and it was needful that those who wanted his services should send him his carfare in advance, as he had no means left to reach his appointments. Some of these appeals were heart-touching indeed, especially those by Morgan, Hastings, Burnham and the need and sufferings of Eld. W. Pratt.

Eld. Jacob Blain reports a tour of five months' hard labor in the West for which he received only \$20 above his expenses on which to support himself and his wife for a year, as he was not able to travel during the winter of 1863. He named nearly a dozen Adventist preachers whom he had become pleasantly acquainted with, and remarks, "All but one, I believe support themselves by laboring about all the week." He wrote an earnest appeal for a change in this regard, urging the duty and grace of liberality. He thought if better support was not given the cause must dwindle or die. Eld. Sheldon and others were crippled in their sections in the same way, also Elds. Pratt and Morgan while they were in the West. Eld. Hastings wrote strong articles appealing for a better support for the cause, and reproving vigorously the love of money and this world's goods.

AN EFFORT AT RELIEF

At Wilbraham Campmeeting, August-September, 1859, in view of the financial needs of many of the ministers, who had sacrificed and toiled without proper remuneration, numbers of whom could spend but a portion of their time in the field from lack of support, and it having been proposed by some that they would help if responsible men were appointed to receive and disburse funds, an associa-

tion was formed to be known as the "Preachers' Aid Society." The plan was endorsed by the campmeeting attendants. Four articles of agreement and regulation were adopted, forty ministers gave in their names as members of the society. Eld. E. Burnham was chosen president, Geo. T. Adams, secretary-treasurer; H. V. Davis of New Bedford, R. E. Ladd of Springfield, and Miles Grant of Boston, trustees, who together were a Board of Managers, and various ministers East and West were appointed as agents of the society. Pledges were made to start a fund for the aid intended. How long this association continued or how much help it gave we are unable to state.

There was some improvement after further agitation and better organization, but the work has always suffered from lack of systematic, proportionate and liberal giving, never being permitted to come to its full possibilities. In several cases, and we fear in many, men have gone to untimely graves from hardship endured because the people failed to recognize that the "laborer was worthy of his hire," and should be given a support that would give encouragement and inspiration. Others were saved from want through remarkable answers to prayer, and the wonder-working of Him who promised to add the needful things (Matt. 6: 33) to those who would seek first the kingdom of God and His righteousness—they being preciously reminded, again and again, that while the people forgot and neglected them, God Almighty foresaw their need and faithfully remembered them.

MASSACHUSETTS CONFERENCE

For some time the conferences were a kind of union fellowship, leading ministers of both the Evangelical and Christian Adventists heartily co-operating in the work, hence some of the Advent Christian conferences were not

organized until the sixties, and some of the conferences appear to have merged bodily into the Advent Christian ranks. The Advent Christian Conference of Massachusetts was organized at Springfield, Mass., in the summer of 1867, while its constitution was adopted at a meeting held four months later in Worcester. The officers elected were, Eld. James Hemenway, president; R. E. Ladd, vice-president; E. Owen, secretary; and Dr. A. M. Higgins, treasurer. At first, its membership was not confined to residents of Massachusetts, but was open to those of other States "adjoining." At what was called its first annual meeting held in Boston in 1868, its committee reported, in addition to its sixteen ministerial members and twenty-six delegates from ten churches, the presence of thirty-five visitors—fifteen from Massachusetts, eight from New Hampshire, three from Maine, two each from Vermont, Connecticut, New York and Michigan, and one from Rhode Island. This general gathering accounts, in part at least, for the frequent large attendance in those early days compared with a more local attendance later.

In 1871, Eld. L. Boutelle reported that he had "never seen the people so ready to listen as now." At the session held in Chelsea in 1872, it is recorded that many of the ministers in reporting their labors spoke of having access occasionally to orthodox pulpits which would have been denied them in former years, and all found a lively interest to hear regarding man's nature and destiny and the signs of the Saviour's speedy return. At this session the Protracted Meeting Committee was instructed by vote to "hold at least

TWENTY PROTRACTED MEETINGS

during the ensuing year." The churches reporting at this session were nearly all in a prosperous condition. The

attendance at the meetings of worship at this session "was large, sometimes the chapel being literally packed. At the Thursday morning session it was found impossible to stay the progress of the social meeting," at the time for preaching, "and it continued with great power until past twelve o'clock. During this meeting twenty or more came forward for prayers, and some of the brethren of large experience said, they had never, since 1843, seen the Spirit of God so remarkably manifested." The Sunday following, which was the closing day of the conference, is also recorded as a "very, very remarkable one." During this meeting, forty anxious ones came forward for prayers. As a result of this spiritual blessing and the aggressive measures adopted, the cause advanced in the following years, a number of the churches built suitable chapels for worship, and a better system of order among them for more effective work was agitated. In 1875 its by-laws were revised and it was made a State conference.

In 1880 Eld. James Hemenway reported, as one of two State evangelists, which were appointed at a previous conference, that a profitable work had been done, and also he had tried to ascertain the number of Adventist churches in the State, and had found thirty-five, with a book membership of 1,822, and Adventists in the State, including these recorded members, to make a total of 3,650. In 1887 at the annual session held in Lynn, Thursday, Fast Day, was entirely given to devotional services, and the attendance was so "very large," that it was necessary to hold overflow meetings in a near-by hall. And this all day observance became a regular custom of the Massachusetts Conference.

IN CONNECTICUT

Adventist meetings began at an early date in this State, Wm. Miller giving a course of lectures in the City Hall

at Hartford in March, 1842, which were attended with great interest, and at New Haven in November in the Methodist Episcopal Church, where a gracious revival followed. In 1845 he also visited Hartford, attended a campmeeting at Newington, and another one at Square Pond, where later on meetings were held for many years. In the fifties Hartford was a kind of rallying center of Adventist interest as it was the home of Elds. W. S. Campbell and Joseph Turner, who were active workers in those days, and Dr. O. R. Fassett served as pastor there for a brief season.

AN EVENT OF GREAT PUBLIC INTEREST

occurred in this city in 1853 when what was called the Hartford Bible Convention, but later known as an Infidel Convention, held its four-day discussion of three sessions a day. According to the printed call for the gathering it was to be held, "For the purpose of freely and fully canvassing the Origin, Authority and Influence of the Jewish and Christian Scriptures." An invitation was extended to "all who feel an interest in this question, without distinction of sex, color, sect, or party, to come together, that we may sit down like brethren before the altar of intellectual and spiritual freedom." One hundred sixty-eight names were printed with the call as endorsing the same, including citizens of eight different States, extending as far as St. Louis, Mo., and much was said about its being a "free" convention. There was an imposing array of talent. Among those very prominent in the discussion we note the names of Andrew Jackson David, a noted apostle of Spiritualism and the author of *One Hundred and forty-four Self-Contradictions of the Bible* (later so ably replied to by Mrs. H. V. Reed in *The Bible Triumphant*); Joseph Barker, formerly a Christian minister in England, but later an infidel

and at one time President of the British National Secular Society, a very able debater; Henry C. Wright, an ex-minister, but a man of conspicuous ability; Wm. Lloyd Garrison of anti-slavery fame. These and others in carefully prepared resolutions and able addresses made a most varied, vigorous and extended assault on the Bible, denying its inspiration, charging error, falsehood, self-contradiction and every evil influence to the Bible, at the same time showing themselves exceedingly familiar with it and commending some of its teachings.

Eld. George Storrs, having been urged by Eld. Miles Grant, who was then living at Winsted, Conn., himself a skeptic in his early days, to attend this convention did so and was joined by Eld. Joseph Turner, and these two brethren day after day stood up in this convention and in a most courteous, patient, and able manner defended the Bible, and were the only clergymen who appeared in its support, though all far and near were challenged to do so if they could. They were allowed about one-third of the time of the sessions, as they estimated it, and they had a vantage ground in that they were known as anti-slavery men, Eld. Storrs especially, and were also able to deny that the immortality of the soul and eternal misery were doctrines of the Bible, the latter being an especial point of attack by those who assailed the Book. The measure of success obtained by these defenders of the Bible and its doctrines, is seen in the fact that the convention adjourned *sine die*, and had no successor as at first planned, and in the

TESTIMONY OF PUBLIC APPRECIATION

which was given by citizens of Hartford, who soon after the close of said convention assembled in a meeting of large numbers which was presided over by Rev. L. B.

Griffin, a Methodist minister, at which, among other resolutions, the following was adopted:

"Resolved, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner, of this city, for their able, manly, fearless, laborious, and triumphant defence of the Holy Scriptures during the recent convention."

This stalwart defense of Christian truth, in this battle of giants, must have given the Adventist cause considerable prestige in all that region. It was an ordeal into which these brethren entered rather suddenly, without much knowledge of the lines of attack to be made, or what course they should pursue in reply and not a little fearful of the issue; but when the conflict was on they felt inspired and divinely upheld, and at its close rejoiced that they had entered the arena and confronted the enemy on his own ground.

A short time after this convention Joseph Barker, who served as its president, forsook his deism, and became an avowed atheist, being convinced that the god of nature that he had advocated was no more worthy of faith than the God of the Bible. But having once known the comforts of Christian faith and hope, he was now utterly miserable, became unsettled in his doubts, and gradually revolted from the darkness of unfaith and (in part by the judicious aid of Rev. Dr. Cooke of London) returned again in deep repentance to the happy acceptance of Christ, in 1863, and bore fervent and most effective testimony to His truth and grace. In one of his addresses after his restoration, he said: "I have studied both sides, and what is more, I have tried both, and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness."

From the time of the above convention the Adventist work was continued and opened up in various towns in the State, so that in the sixties there were twenty-five regular preaching places, with about seventeen ordained and unordained preachers beside a few who crossed the line from Massachusetts.

ADOPTING CONFERENCE RELATIONS

An Advent Ministerial Conference similar to the one in Maine, was organized at New Britain, Conn., January 23, 1867. Its "object" was to "save men through preaching the Gospel of the kingdom of God at hand." This seems to have proved simply a preliminary step, which led the brethren to realize the need of a conference including the churches of the State as well as the ministers. A meeting of the preachers and lay brethren from Connecticut, was convened on Wilbraham Campground in 1867, and as a result of this a call was sent to the preachers and churches in the State to meet at Hartford, in October for the organization of a State conference. In response to this call, fourteen ministers and fifteen delegates, representing ten churches, assembled, with five visiting preachers. The officers chosen were W. S. Campbell, president; B. Hitchcock, vice-president; B. St. John, secretary; and I. B. Potter, treasurer. These brethren, with H. W. Perkins, G. L. White, Geo. L. Teeple, and Seth Woodruff are named as among the pioneers of the work in this State. We also note H. H. Dickinson, S. C. Hancock, and Wm. A. Durand among the early members.

At that time there were scarcely any chapels or settled pastors in the State, the work being carried on by itinerant preachers. The Massachusetts Conference in session in Morgan Chapel, Boston, 1879, voted to appoint two efficient men as State missionaries, and named a fair salary

which was pledged to them. Dr. James Hemenway and L. F. Baker were so appointed. This action was reported to the Connecticut Conference, which met in semi-annual session at Yalesville the same month and awakened considerable interest. It was finally voted to appoint one worker to go with the tent, but they felt unable to guarantee the support of one, much less of two evangelists, hence Eld. H. A. King who was chosen for the work, appealed for public aid through the *World's Crisis*. Nevertheless the work was growing and decided progress was soon in evidence.

In the seventies pastors began to be settled and by 1880 most of the churches were so served, which evidently proved a means of advance as chapels were dedicated at Waterbury in 1886, Hartford, Bridgeport and East Norwalk in 1888, with a general increase of members in the churches and the organization of Sunday-schools. A Conference Sunday-school Association was formed in 1888. In later years this and the general work was quite earnestly sustained and extended.

IN NEW YORK STATE

In addition to the reference to the work in New York State as given in connection with early Western labors, and as indicating somewhat the results that followed those early efforts, we find a conference was organized at So. Butler, Wayne Co., May, 1866; when Eld. O. R. Fassett preached the opening sermon. A constitution was adopted, the name chosen was the Christian Conference of Western New York and Vicinity. The officers elected were: president, C. B. Turner; vice-president, C. W. Low; secretary, F. Burr, and treasurer, C. F. Sweet. On Sunday evening M. R. Miles and B. P. Stevens were ordained, Elds. C. B. Turner, Wm. A. Fenn and O. R. Fassett officiating. Bro.

Wm. A. Fenn writing in the latter part of 1866 about the cause in western New York reported that though they had not received help from workers in other fields, the Lord had called several to the work of preaching in their own midst; that while the cause two years previously was mainly in the hands of those who had been elected officers of the conference, "We now have in addition, Bren. M. R. Miles, B. P. Stevens, C. H. Williams, J. W. Taylor, D. Cogswell, Allen, Newell and Brown, all of whom bid fair to be men of strength in the hand of God."

Eld. C. B. Turner writing from Syracuse, N. Y., March, 1867, and calling for \$500 for a New York Conference Tent, said: "We have a good State conference which is now in most excellent working order." What had been called the Christian Conference appears to have re-organized at Rochester, N. Y., in 1868, adopting the name of Advent Christian Conference. According to the *Advent Christian Almanac and Year Book of 1872* this conference owned two fine large tents which were in constant service from May to October. Referring to the first five years of the conference work, it says in that time over twenty ministers have been added; seven new chapels built, and over five hundred converts baptized. The work was carried forward with increasing fruitfulness for an extended period—and we note, that in 1877 and onward Elds. M. R. Miles, R. H. Bateman, W. J. Hobbs, A. P. Moore, Mrs. E. S. Jennings, Mrs. L. M. Stoddard and E. F. Sergisson were active workers in this field.

MEETINGS IN VERMONT

We have before referred to a conference in this State in the fifties but we are unable to trace the connection between that and the later A. C. Conference. It is reported that J. H. Harding and James Cleveland desiring to start a

campmeeting made such arrangements as they could and the first meeting was held in 1868, in Bro. Washburn's Maple Grove at Bethel, and was blessed with the preaching of Bro. Cleveland and Eld. John Couch, who remained after the campmeeting and organized the A. C. Conference. In early days this conference was quite strong, including in its membership churches which were later taken over by the International and Hoosick Valley Conferences and the Holiness Association, so that in later years it has been quite small, but still disposed to press on in its work with good courage. The conference has a campmeeting at White River Junction, while the Holiness Association holds one each year at Bethel.

THE ITINERANT SERVICE

Mr. Miller's work naturally developed through series after series of lecture tours and travels, and his co-laborers and their successors followed much the same line. For some years it was the custom of the majority of Advent Christian preachers to arrange a circuit of appointments and thus pass from church to church especially throughout the New England field. In many places at first they worshipped in halls, schoolhouses, sometimes in large private houses, and in but few cases were really able to support pastors. Hence for some years there were but few settled pastors, the general practise of the societies and churches being to seek the visits of various traveling elders, they having become attached especially to the leading pioneer preachers, and thus a habit of itinerating was formed by many of the preachers, and also a desire for a variety of gifts, rather than a settled pastor, was encouraged among the churches.

The situation was revealed in the reports gained by

Eld. D. T. Taylor in his effort to take a census of the four branches of Adventists about 1860:

"Of the nearly six hundred (actual figures, 584) ministers reporting, only eighty-six are represented as performing the work of pastor in care of a local church." He said, "There are scores of our churches dying out, or barely existing without expansion, for the want of efficient, faithful pastoral labor by some good resident shepherd." But Eld. Taylor thought they were "no worse off than the Baptists, whom Dr. Baird represented as having 'nearly twice as many churches as they have preachers.' "

In course of time it began to be realized that the churches needed more watchcare, not only good preaching on Sundays, but also leadership through the week, and something like an intelligent plan of work adapted to the needs of the community and to be steadily developed, so there should be more unity of spirit and larger growth. Thus in the later sixties and in the seventies while there were many engaged in evangelistic labors, an

INCREASING NUMBER SETTLED AS PASTORS

The growing sense of this need was voiced in a strong resolution which was adopted by the Massachusetts Annual Conference in 1871. The same need was recognized in the Western field for in the *Advent Christian Times*, of Jan. 30, 1872, it was remarked: "We have very few pastors among us, most of our preachers being evangelists and missionaries. We are suffering from the lack of pastors, who can build up and enlarge the churches." Following this period there was a decided increase in pastoral service.

Nevertheless the time referred to was a period of considerable growth, and many were earnestly seeking to extend the work. According to one of our leading writers, *The New York Times* of Dec. 17, 1873, contained an article

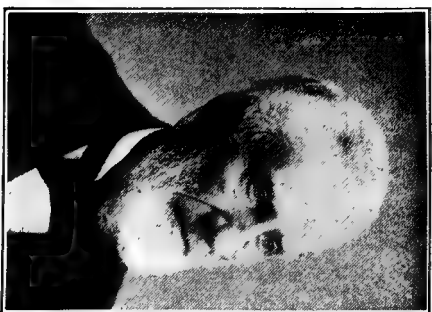
on "Religious Progress" as indicated in the U. S. Census of 1870.

Under the head, "Members, or church sittings," opposite "Second Advent," these figures were given: number in 1850, 5,250; in 1860, 17,120. In 1870 the census gave the number as 34,555. Again the *Times* article under the head, "Percentage of all membership or sittings," after noting that four of the leading Protestant bodies, "have fallen off, particularly since 1860," goes on to say, "The Second Adventists went up on the figures handsomely, more than trebling from 1850 to 1860, and doubling in the following decade." Under table four (IV) relating to "Churches and Church Organizations," after the tabulation, it is remarked: "The largest increase for the last decade were the Second Adventists, who have doubled."

As these statements are considered it will be well to remember, as already observed, that at the first our people gave very little attention to church organization, and practically none to church building; hence when these lines of work were taken up there was a rapid increase. Also it should be noted that many of our people were not at that time affiliated with any organization, and not a few objected to the name, though earnestly holding the faith. Thus any such tabulation as above would come far short of the full number of those really looking for the Lord's near coming.

ANOTHER INTERSTATE CONFERENCE

As a result of the labors of Eld. J. V. Himes, R. V. Lyon, Miles Grant, James Hemenway, H. L. Hastings, S. S. Brewer and others as they occasionally visited the principal places included in a portion of Eastern New York State, Western Vermont, and a small section of Northwestern Massachusetts a conference was organized at Hoosick, New York, in 1871, called the Hoosick Valley A. C. Con-



S. G. MATHEWSON



A. W. SIBLEY

ference, with ten ministers present and fourteen churches represented. Eld. A. W. Sibley was chosen president, H. K. Flagg, vice-president. Afterwards Eld. Flagg was president, followed by S. G. Mathewson, of blessed memory, who was for some time pastor at Castleton, Vt. Later Eld. W. O. Higley was president, serving as pastor at Sandy Hill, N. Y. (now Hudson Falls), where he had a fruitful and gracious work. In 1887 and for several years following, a successful campmeeting was held by this conference at Fair Mont Park, Fair Haven, Vermont, at which a goodly number of the leading preachers of the body were present and these meetings resulted in considerable quickening in the work of the conference. In 1892-93 the conference constitution was revised and a new plan of evangelistic and mission work was adopted, and this was carried forward for several years with blessing and fruitfulness. Rev. A. C. Johnson was chosen the first conference evangelist under the new plan, and labored in that office for about two years, when he accepted a call to pastoral labor, and was succeeded by Rev. H. W. Hewitt. One notable result of these evangelistic efforts was the revival of the cause in Rutland, Vt., under the labors of the latter brother, and the building of a new church, since which the work there has gone forward with abundant blessing.

The vigorous efforts of this small conference, stirred some larger ones to more earnest labors and consequent progress.

IN THE PROVINCES

It is said that a copy of Mr. Miller's Lectures reached the hands of a friendly inquirer, in the early days of the movement, and this proved the fruitful seed of future work in Nova Scotia. The A. C. Conference of this Province was organized in 1868, but we have been unable to secure any account of its first session. The second was

held at Bear River in June, 1869, and the ordained preachers present were John Woodworth, Wm. Halliday, Alex Swanesburg, J. M. Tozier and J. R. Hall—but evidently the two latter were visitors from the neighbor Province, as a strong invitation was given to them to “come into Nova Scotia with their New Brunswick tent and spend two or three months this season,” and a goodly sum of money was pledged to this end, and more was assured if required. This was thought to be the first successful session of the conference and “the result of these meetings was truly gratifying.”

In 1871 John Woodworth was president of the conference, and Nelson H. Reed, secretary. There were reported to be six preachers, nine churches, with about four hundred and twenty-five members. At the same time there were said to be four Adventist ministers in New Brunswick and three hundred and twenty-five avowed believers. Among the early workers in New Brunswick were Elds. Albion Ross, J. R. Hall, J. M. Tozier and Moses W. Corliss. Also Eld. F. A. Baker began his ministry in that Province. Among the workers in Nova Scotia Eld. Wm. Halliday should have special mention for long and faithful service. These fields have suffered much from lack of laborers or pastors, yet a goodly number of our successful preachers came from the Provinces. Among them we note the names of J. A. Gardner, J. L. MacLaughlin, J. A. Woodworth, A. H. Kearney, C. F. King, M. C. Burtt, and our beloved brother and veteran evangelist at large, Eld. G. W. Sederquist, who with the passing years has often returned to the Provinces in a ministry of blessing and soul winning.

Having sketched a few points of interest regarding the foregoing Conferences of the Eastern Publication Society district, and leaving a few of those later organized to future chapters, we turn to PART II and trace the—

CHAPTER VIII

PART II

EARLY WESTERN LABORS

PRELIMINARY STEPS

THE notable General Conference held in Broadway Tabernacle, New York City, for two days in October, 1841, elsewhere more fully reported, called the attention of the public press, of the pastors of some of the churches, and prompted many Christians to a new study of the Bible, but the interest thus awakened was falsely represented by some and slandered by others. To overcome the opposition and prejudice aroused by the latter influence, Eld. Himes and William Miller visited the city again early in 1842 and gave a series of lectures in Apollo Hall, on Broadway. The expense was heavy, the prejudice great, the difficulties many, but they persevered, the tide turned, the hall filled with attentive hearers, and excellent results followed for many years.

A Second Advent Association of New York and Vicinity was organized, with a plan of monthly payments for the spreading of the message of Christ's near coming, and having an executive committee of fifteen members, Dr. A. Doolittle, chairman; E. H. Wilcox, secretary, and among the number we recognize the familiar names of Elds. Henry Jones, and S. S. Brewer. In the fall of this year, *The Midnight Cry* was started in New York City, ten thousand copies of which were published daily for twenty-six days, and, besides being widely circulated in the city, thousands

of copies were mailed to all parts of the surrounding country. By the extensive circulation of this daily, the way was opened for carrying the work into a wider field. In the autumn of this year (1842) the work was opened in Newark, N. J., by Eld. J. Litch. In the late fall and early in 1843 the work was extended to Philadelphia, Harrisburgh, and Pittsburgh, Pa., by Bren. Litch, Hale, Miller, Himes and others. A large number of believers were thus gathered who united in the effort to

SUSTAIN AND SPREAD THE MESSAGE

of the Advent, and by this means the way was prepared for carrying the work into the West and South. To this end several of the brethren labored in Washington, D.C., and Cincinnati, Ohio; in the latter place a band of believers was raised up who spread abroad the good news in all that section. Others are reported to have visited several of the chief cities of the West.

In Philadelphia in 1843, Eld. J. Litch issued the *Trumpet of Alarm*, which contained diagrams of the visions of Daniel and John, and a "connected view of the Advent Doctrines," prepared especially for distribution in the West and South, of which some twenty-five or thirty thousand copies were circulated. Eld. Charles Fitch, a most able and devout man, visited Oberlin, Ohio, in 1842, and preached the message to the faculty and students of the Collegiate Institute (as the College was then named), and also to the people in different parts of the State, and his labors were greatly blessed. By request he moved into the State, and labored in Cleveland and vicinity and God wrought through him to the saving of many sinners and the awakening of many believers to watch for the coming of the Lord. His efforts resulted in the publication by Eld. J. V. Himes, of a paper in that city said to

have been called *The Second Advent*, which proved a means of much help to the work in that part of the field.

In 1843 the Big Tent was shipped into

WESTERN NEW YORK

and meetings were held in Rochester and Buffalo. Hitherto no permanent interest had been awakened in this section but as a result of these meetings, conducted by Eld. Himes and others, many in all that region were deeply impressed. To further the interest a paper was published at Rochester, entitled *The Glad Tidings of the Kingdom at Hand*, which was conducted by Elds. Himes and Fleming. A bookroom in the "Arcade," was opened and sustained for several years.

William Miller also made a tour of western New York in the autumn of this year, and among other places, visited Lockport. This city was the home of Eld. Elon Galusha, son of one of the Governors of Vermont, and widely known as an able and successful minister of the Baptist faith. He had become interested in the doctrine of the Lord's Second Coming, had been candidly examining the subject, and after hearing Mr. Miller's lectures, became an open, strong advocate of the message in his own and surrounding communities. His earnest labors, coupled with the high esteem in which he was held and his extensive influence, gained a large hearing and many believers in surrounding churches, where open doors awaited his efforts. For his new faith and activity in promoting the same, he was expelled from the Baptist Church in Perry, N. Y., but afterward they became ashamed of this action and, unsolicited, received him again into their fellowship. He was known as a profound reasoner, an interesting speaker and a judicious worker in the Master's cause, and was greatly beloved by his brethren. His early death in 1855

was a heavy loss to the cause. Mr. Miller and Eld. Himes visited western New York and Ohio again in 1844.

Another notable result of the Lockport meetings was that Dr. O. R. Fassett, then a practising physician and surgeon in that city, having heard the course of lectures, soon after embraced the faith and became, with his able and devoted wife, longtime and successful laborers. Dr. Fassett held numerous pastorates in the East, was for years secretary of the General Conferences, and later did extensive evangelistic work in the Middle and Western States, and was pastor at Minneapolis, Minn., Vallejo and San Francisco, Cal.

In 1843 Eld. I. R. Gates was laboring in central and western Pennsylvania and was granted success in his efforts, accounts of which were published in *The Midnight Cry*. Many were led into the Advent doctrine and sinners were brought to Christ. In 1844 a campmeeting was held in Lancaster, Penn., and it was said that there was a field from Lancaster to Chambersburg, on the line of the Western Railroad, which, if occupied, promised a gracious harvest. It was arranged to hold a campmeeting early in September at St. Georges, Delaware, where Eld. Litch and others expected to meet the brethren from Baltimore.

The Big Tent, above referred to, was taken to Cincinnati, Ohio, and a full presentation of the Advent faith was given to the people; this, in addition to lectures previously given and several campmeetings which had been held near the city, aroused a great interest in that section, to hear and gain light regarding the faith. Here also Eld. Himes published a paper, this one being named

“THE WESTERN MIDNIGHT CRY”

twenty-five hundred copies of the first number were printed and scattered. The issue was continued into the third

volume. This with the paper published at Cleveland, did much to carry the message far and wide. The large company of believers that had been raised up in Cincinnati, worshipped, in 1844, in a kind of tabernacle which they had erected because they were shut out of every convenient place; this building would seat from two to three thousand people, and while the usual congregations were large, when any interesting lecturer from abroad was announced to speak it proved quite too small for the crowds who flocked to hear. At the conclusion of a week's conference and lectures, which had been attended by numbers that overflowed the tabernacle, they held a Communion service in which, it was said, that more than five hundred participated.

At the above tentmeeting at Cincinnati, Dr. N. Field of Jeffersonville, Ind., who was a practicing physician and pastor of a large and growing Christian or Disciple Church, met and became acquainted with J. V. Himes, George Storrs, J. B. Cook, and several other pioneers in the cause. He had previously procured some tracts and documents containing the views of William Miller, which he studiously considered, and he had also subscribed for the *Signs of the Times* and had become interested in the prophecies.

Following the campaign in Cincinnati, Eld. Himes visited

JEFFERSONVILLE AND NEW ALBANY, IND.

and Louisville, Ky., and lectured in each place, finding in the latter city an urgent desire to hear. He reports that Dr. Field intends to do all he can to diffuse the truth in Kentucky and Indiana. In 1845, Dr. Field published two thousand copies of George Storrs' "Six Sermons," largely for free distribution, and in 1847, he organized a church of the Advent faith of a considerable membership which had a long and successful history.

In 1852 Dr. Field held a four-days' debate with Eld. Thomas P. Connelly, of the Christian Church. The question debated was the state of the dead. The sequel was a great victory for the truth. Nearly the entire church was converted to the faith, and came into co-operation with the Advent brethren. The house in which they worshipped, worth \$2,000 was given up to our brethren by the minority, who withdrew from the church, and re-organized elsewhere. The doctor published two thousand copies of the debate the same being reported, and the speeches revised by the parties before the manuscript went to press. A second edition of the work was issued later from the office of the Advent Christian Publication Society.

THE FIRST WESTERN CONFERENCE

In 1854, under the auspices of Dr. Field and through his exertions, the first Advent Christian Conference of Indiana was organized in the meetinghouse where the debate was held. He wrote a definition of the position, aims, and objects of the association similar to that of the church at Jeffersonville, embodying the most liberal ideas on the subject of Christian liberty. After going on harmoniously and prosperously for several years, it was finally distracted and disorganized by the advocates of future probation theories, who worked their way into the conference quietly until they gained control, and demanded the acceptance of their doctrines as a condition of fellowship and baptism.

Dr. Field quietly withdrew; the new authorities declared the Advent Conference dead, and in its place organized the Indiana Christian Association, which assembled two or three times and died out. After allowing time for the situation to clear, Dr. Field issued another call to the Adventists of the State, who had not been perverted by

the age-to-come teachings, to assemble for the purpose of organizing a new Advent Christian Conference for the State. This meeting was held at Jeffersonville, May 5th, 1870, and was a decided success, and from this time the conference increased in the number of its ministry and its usefulness. Dr. Field was for some years president of the conference. He was for a long term pastor of the Jeffersonville church, and was an able and ardent worker in the cause.

Going back to 1843-1844 there were urgent calls for preachers, literature and lectures by those who had embraced the faith in the Western States. Bro. Henry Hudson, writing from Michigan, early in 1844 says: "There are villages and cities scattered over the States of Michigan, Indiana, Illinois, a greater part of Ohio, also Iowa and Wisconsin territories, where the people are willing to hear and to whom great good might be done, were some of those able and efficient ministers of the East to come among them." He was sounding out the message in his State, giving all his time to the work, and reports that Bren. Poor and Sargent had been traveling there for the past six weeks, lecturing and scattering publications, but they had crossed into Canada. Just what responses there were to the above calls or what early developments took place in those fields we do not know, but later on faithful workers entered therein and rendered fruitful service.

The next effort we trace in the development of the Western work is the entrance thereto of Eld. D. R. Mansfield and wife, who in 1852, under a strong conviction of duty to go West, moved from the East to the State of Wisconsin. Here they had a time of sickness and poverty, but soon the way opened for work in Indiana, and later a larger opportunity was given them in Michigan. He was pastor of the Union Mills Church in the former State for six years, and in the latter at Buchanan for thirteen years.

His wife began to preach some in Indiana, and they did much evangelistic work, holding series of meetings in over one hundred towns, with reformations in nearly every place, organized over twenty churches, and promoted the building of nine meetinghouses. All this means years of untold hardship and earnest labor, for when they entered this field the country was new, many of the people were destitute, Christians were few, and obstacles were many and great. Eld. Mansfield and wife returned to Union Mills, to a second pastorate nearly thirty years after his first labors there, and during this second term of service Mrs. Mansfield, the first, fell asleep in Jesus, and was buried at this place. Of this affliction, Eld. Mansfield wrote tenderly in the spring of 1880. In later years he and Mrs. Mansfield second, labored efficiently in Minneapolis and Chicago. Eld. Mansfield writing recently of his early Western labors, gave the following account of

AN INTERESTING AND FRUITFUL REVIVAL

"We left our home in Indiana and traveled across the country with our own conveyance some thirty-five miles to Buchanan, Mich., on our first visit there, and commenced meetings in the schoolhouse the same night. A deep interest was manifest from the start, which continued to increase as they heard more and more concerning the coming of the Lord to raise the dead, change the living saints to immortal life, and gather them to a purified earth for an everlasting inheritance. Some of the citizens were aroused in opposition and turned us out of the schoolhouse. They meant it for evil, but God turned it for our good. A man by the name of Si Morris, who kept the hotel, offered us the hall in the hotel free of charge. This hall was used principally for dances, and we gladly accepted the offer and took the fiddlers' stand for a pulpit. Strange to say, there was no break in the interest. Indeed, the tide kept rising, and we kept on preaching. Sinners were converted and backsliders were reclaimed.



DR. O. R. FASSETT



D. R. MANSFIELD



D. D. REED



DR. MOSES CHANDLER

Mr. Morris, who owned the hotel, also owned a store where he sold whiskey as a part of the business. His wife, who was in very poor health at the time, was drawn to the door of the hall, in her chair, where she heard the Gospel preached. She and her husband were both converted, and the whiskey soon went out of the store, and whiskey and dancing ceased to be a part of their business interest. Be it said to their credit that they remained true to their principles and church obligations, staunch and reliable, to the day of their death."

As the interest increased there was a spontaneous call from the congregation for a new house of worship, and so many were interested to help, that one was built almost immediately, a church was organized, which became a light to all the region around, has had a notable history, and continues to this day.

In 1855, the year after the *World's Crisis* was first published, Eld. Walter Pratt, a zealous and beloved brother, made a tour to and in Illinois, going as far West as the Mississippi River. He was convinced that by the same amount of labor ten times the good could be done in the West that could be accomplished in the Eastern States, and, in view of this, he decided to move his family and locate permanently in that field. Bro. P. B. Morgan, son of Eld. Ira Morgan, who had labored somewhat at Moline, Ill., and vicinity, resolved upon the same course and broke away from home and Eastern friends and for a number of years earnestly and efficiently promoted the cause in the West. In response to his appeal a contribution was made toward the purchase of a tent to aid the work in Illinois, and it was proposed to give it the name of the

"NEW ENGLAND MISSION TENT FOR THE WEST"

His father spoke tenderly of the reluctance with which he had consented to the departure of his son, but really he

was willing to make the sacrifice for the cause of God and truth.

The Prophetic Messenger, a semi-monthly paper, was published by Bro. Morgan at Moline, Ill., in 1855, but early in 1856 it was discontinued and its list of subscribers, so far as possible, was combined with that of the *World's Crisis*, Bro. Morgan issuing an article in the latter paper heartily commending its cordial spirit and worthy aims and advising its liberal support.

As early as 1855 a conference was organized which was called "The Central Illinois Conference of Adventists." In 1856 L. Scott was president, and P. B. Morgan was secretary, and the question of securing a preacher who should have the oversight of the churches, setting them in order more fully and also to serve as an evangelist, was considered and the Board of Directors was instructed to visit the churches and to ascertain what means could be secured to this end. Bren. Pratt, Morgan and Moses Chandler labored in unity, with great diligence and sacrifice to extend the cause in Illinois and Eastern Iowa, and soon others entered into their labors.

A series of meetings were held at Princeton, Iowa, under the New England Mission Tent in June, 1856, with favorable results. Here also the brethren were called together from different parts to consider the needs of the cause in that region and to organize a conference. Besides the local brethren, friends were present representing the cause in Moline, Cordova, and Grass River. The preachers present were M. Chandler, W. Pratt, P. B. Morgan, Bro. Blanchard, and J. Cumming, some of whom reported for other places. After mutual consideration of conditions and needs, Eld. Morgan introduced a conference constitution of seven articles, which after consideration was adopted and thus this conference was duly organized under the

name, The Eastern Iowa and Rock Island Semi-annual Conference. This conference held its third meeting in July, 1857, at Cordova, Ill., where they had reports of churches and delegates. The call was then made for the appointment of an efficient conference evangelist, he to have general superintendence of all missionary matters within conference bounds, to look after and encourage such young men as are or may be called to the ministry—if possessing necessary gifts and graces—and call for the raising of a general Conference Mission Fund. They also

ASKED FOR LARGER CO-OPERATION

among the Adventist churches in the West with a view to much larger work, and by a committee consisting of Eld. P. B. Morgan, M. Chandler, John Howell, N. W. Spencer, and H. H. Janes, proposed a plan to this end, which was adopted by the conference and it was proposed to issue the same in tract form. This plan involved the organization of the Illinois Missionary Association, which was immediately effected. Eld. P. B. Morgan was elected conference evangelist and also appointed agent of the Missionary Association. The minutes of this conference were to be printed in the *Advent Herald*, *World's Crisis* and *Prophetic Expositor*. At this Conference reports were received from churches at Cordova, Moline, DeKalb Center, Ill.; Princeton and Wilton, Iowa, while the work in several other places was informally reported. It was urged that several tentmeetings be held during the summer, with the New England Mission Tent, in places convenient for the gathering of the brethren. It was also decided that this conference could "more effectually serve the ends for which it was organized by being formed with an annual conference with the appointment of several quarterly conferences," and it was voted that such a plan, "embrac-

ing all the interests identified with the Advent cause in the State of Illinois and contiguous regions, be urged upon the consideration of the brethren and churches forming this and other conferences in the region," with a view to future action if thought best; this plan took effect somewhat the next year, as will be noted by the quarterly conference districts arranged, and, so far as the work in Illinois was concerned, was made constitutional later on.

The church at DeKalb Center was raised by the blessing of God under the labors of Eld. S. Chapman, and was reported at the conference by Eld. Janes, who had been in the West for two years.

In 1857 tent meetings were held at Shabbona Grove, Deer Park, LaSalle County. In the latter place the brethren were assisted by Elds. N. W. Spencer, and A. S. Calkins. The preachers were pushing out, spreading the Gospel in various directions; Eld. Morgan stating, that openings almost innumerable were everywhere presented in the West, places evidently all ripe for harvest. Eld. M. Chandler was now living at Cordova, where through his diligent efforts a good chapel had been built and a church and Sunday-school organized with good attendance. Eld. Morgan continued his labors and appeals into the early part of 1858. That year he cried out for more help, saying, "We want efficient men and means. Seventy evangelists would not meet our present demands. Brethren, can you not, will you not, help in this work?" In a letter about a month later I. K. Lombard writing from Earlville, Ill., says, "I find

"A GREAT CALL FOR LABORERS"

At the conference in 1858, Eld. M. Chandler was appointed evangelist and agent and he was directed to attend the quarterly meetings in the four districts into which its terri-

tory had been divided by vote of the conference: Rock Island District, Princeton, Iowa; Military Tract District, St. Albans; Galena District, Elizabeth; Fox River District, Earlville. Reports of the brethren showed that energetic efforts had been made for the furtherance of the cause with very encouraging results and a continuance of organized, energetic and systematic effort was strongly urged, and strong resolutions were adopted regarding Christian liberty or fellowship, against American slavery and for the Temperance reform.

Pursuant to notice brethren from various parts of Michigan assembled at Leroy, Calhoun County, in October, 1858, and after mutual discussion heartily concurred in organizing under the name of Michigan Church-Conference, elected officers for the year, appointed three evangelists: E. Miller, Jr., A. N. Seymour, O. R. L. Crozier. They appointed an Executive Board of five members, under whose direction the business of the conference was to be carried forward during the year. It was recognized that vigorous, self-sacrificing and systematic effort was urgently needed for the revival and continuance of the cause.

In view of the general need and poverty in the West, and the calls for light and truth H. L. Hastings wrote a most stirring appeal for the spread of the truth there and proposed a plan for raising \$1000 for a tract fund—he agreeing to furnish for this sum a million six thousand pages of tracts, ready to ship to any part of the country. He wrote several articles, published portions of numerous letters, others seconded the appeal, and a rousing agitation of the question ensued. Many hearty responses were received, but though the articles were continued for six months only some \$600 was raised.

About this time Eld. Morgan moved from Illinois to Indiana and took up pastoral work there. He was still

deeply interested in the work in Illinois and thought its conference represented the best plan of work yet adopted and the most earnest efforts yet undertaken.

Several calls for a conference in Ohio resulted in the organization of one which held its third annual session in Marysville, Union Co., in September, 1859, Bren. G. W. Cherry, E. R. Southwick and P. Alling, being the committee for calling its sessions. At the conference a resolution was passed calling urgently for a more earnest effort to forward the work. Eld. L. H. Chase, then of Michigan, was invited to travel and labor in Ohio as an evangelist, and he accepted the request. The relation of this effort to the conference that was organized at Nevada in 1870, we cannot trace, owing to lack of records.

A General Convention was called in Northern Indiana by A. Logan, F. Church, and P. B. Morgan, to meet with the church at Union Mills, Indiana, in October, 1859, for the purpose of devising plans by which "the Cause of the soon-coming Lord may be more largely and effectually advanced in this region of the West." The church at the above place had recently built a new chapel under the labors of Eld. Mansfield and cordially extended hospitality to this convention, which in due time assembled according to notice. Dr. R. Willard was appointed chairman, L. P. Fox, clerk, and Bren. Seymour, Morgan, Mansfield and Sober as Business Committee. On recommendation of this committee and after extended discussion, a systematic and comprehensive

"PLAN OF ARRANGEMENTS"

was adopted covering or providing for the organization of churches, quarterly conferences, an annual conference, and a general conference—if, or when it should seem best to organize the latter. The plan seems indeed to have been

constructive and business like and gave promise of prosperity if cordially sustained and effectively worked. The conference then organized under the name, Northern Indiana and Southern Michigan Conference. They resolved, "That while we choose to co-operate according to the 'Plan of Arrangements' adopted by this conference, we will at the same time fraternize with all churches who take the Bible as their rule of faith and practice."

They also, in keeping with the latter section of their "Plan," directed their corresponding secretary to write to the ministering brethren throughout the Western States and Canada West, with reference to the propriety of having a conference embracing all the preachers, and representatives of churches who should choose to send delegates. It was intended that said conference should consider the interests of the cause at large in the West such as a general plan for the upbuilding of churches, missions, publishing interests, etc. Buchanan, Mich., was suggested as the place to hold such a conference if it proved advisable to call the same. Here it seems we have the germ of what later developed into the General Western Conventions, the organized publishing association, and the issue of the *Voice of the West*. The "Plan of Arrangements" required the annual conference to establish a "Mission Fund," and a "Tract and Publication Fund." It also resolved that the following persons be requested to be present and discuss topics as named: "Moral Evil," by P. B. Morgan; "The Atonement," by Eld. A. N. Seymour; "Divine Institutes," Eld. S. A. Chaplin; "Prophecies Relating to the Present," O. R. L. Crozier; "The Destiny of the Earth," D. R. Mansfield; "Nature and Destiny of Man," Dr. N. Field; "Revivals," N. Hornaday; "Modern Spiritualism," M. S. Mansfield. The brethren of this conference were surely filled with a spirit of zeal, vision and enterprise.

In 1858 Eld. Moses Chandler served as evangelist for the Illinois Conference and reported early in 1859 that during the past year he had traveled about three thousand miles through storm and mud (according to Eld. W. Pratt it had been a year of very trying weather with much loss and suffering), had averaged preaching once every day for the year, had baptized one hundred or over, organized five churches of from twenty-one to forty members each, all of which received additions after organization. For two years of this evangelistic work he had received but little above his traveling expenses. His formal report to the conference for the year ending 1859 showed only a balance of \$100 in his favor. His aid and comfort, as he says, was this, "The Lord has been with me by His Spirit."

He was a tireless and fruitful worker, laboring then mostly in Illinois and Iowa. For the year 1859 and 1860 Eld. W. Pratt was associated with him as co-evangelist. Elds. W. Pratt, P. B. Morgan, M. Chandler, A. S. Calkins, with some others were a band of most earnest workers. S. E. Mabey began to write of the work in 1859; he was converted under the labors of Eld. George Burnham in Albany in 1842.

WORK OF ELD. SHELDON AND OTHERS

We now turn to the labors of Eld. William Sheldon, who with his wife left the East in the spring of 1856, and, after looking over the country, located in Vermillion, Minn. This was before Minnesota had become a State, and prior to the great Indian Massacre. In this new settlement he held meetings, started a Sunday-school, and in due time organized a church of twenty-two members, and this was followed by a gracious revival in which heads of families and the older scholars in the school were converted.

Eld. Sheldon went West intending to make Minnesota,

Iowa and Wisconsin, which were comparatively new sections, his main missionary field. Iowa was received into the Union in 1846, Wisconsin, 1848, Minnesota, 1858. In these States, under great sacrifice, and hardship, he went to and fro, faithfully preaching the whole counsel of God.

In 1857, Bren. Sheldon, Peter Mitson and P. S. W. Deyo organized the Iowa and Minnesota Christian Conference, at Strawberry Point, Iowa—the report giving the names of only three ministers and three delegates. A small, but courageous beginning. In 1858 Wisconsin was added to the conference territory, and Y. Higgins, G. W. Barnes, G. L. Teeple, S. D. Deyo, L. Lyons, and A. Hubbel were received into ministerial membership. The third annual meeting of the Iowa, Minnesota and Wisconsin Christian Conference was held at Springville, Wis., in October, 1859. At this session Bro. George W. Turner was ordained. For many years he did faithful work, suffering many hardships in the service of the cause. Three evangelists were appointed to serve the conference the ensuing year, William Sheldon in Minnesota, P. S. W. Deyo in Iowa, and Y. Higgins in Wisconsin. These to be supported “upon the free-will offering principle.” In two years the number of ministers in the conference had increased from three to fourteen and a goodly number of churches had been added, “with a fair prospect of a speedy and generous addition of both ministers and churches.” Eld. Sheldon, in reporting the fifth annual session of this conference (1861) said,

“Our churches are yet in their infancy ranging in numbers from nine to sixty members. Our conference is young, being composed of twenty-two ministers and some four hundred lay members, but our prospects are bright. During the present session one minister and five churches were received into the conference with a total membership of one hundred twenty-seven. One of these churches has a meeting house paid for in a flourishing village.”

We cannot forbear recording here the following interesting note from Eld. Sheldon, entitled

“GOING TO CONFERENCE IN THE WEST”

“Going to conference in the East, where there is money enough to pay fare and cars enough to ride in is one thing; but going to conference in the new part of the West, where we ride one hundred fifty miles in a wagon, and sleep in the woods at night, is quite another thing. A Gospel pioneer’s life is hard, yet it has some novel phases. Wish I could picture it out to some of our Eastern friends, who fancy they have hard fare.

“As we ride along, night approaches; it is time to put up: ‘Whoa, ponies. Guess we had better camp here—plenty of water and wood.’ ‘Bro. Sheldon, we’ll take care of the horses if you’ll build a fire.’ Fire is built; the preachers draw around it, eat their supper, talk upon religion till bedtime, or rather until time to roll up in a blanket and take a sleep on the ground; then the request is made, ‘Let us pray.’ After prayer, the preachers may be seen soundly asleep in the woods, on the ground. Frequently an impudent owl would inquire, ‘Who, who are you?’ But as we have more important business on hand than conversing with owls, we leave such questions unanswered. Night after night brings a repetition of the same thing. Yet I hear no complaint of hardship among our pioneers of the West. Such is going to conference in the West. Hope more will try it next fall.”

In view of the growth of the work, the wide extent of the conference bounds, the inconvenience and expense of travel, it was arranged by mutual consent to divide this conference into three State conferences, which were organized in 1862–1863. Though the cause has suffered some reverses, it has survived through the years and largely increased.

In 1860 Eld. Sheldon moved into Wisconsin, and made his life-home in that State. Here he made arrangements to preach at home one Sunday in the month, and to spend

the other three weeks opening new fields and holding protracted meetings. At first he established a preaching circuit of one hundred and forty miles, on which he later opened fifteen different preaching places. He travelled this circuit once in each period of three weeks, and for some time the trip was made on foot. Later he procured a horse and wagon which were literally worn out in the work, as he continued to extend his labors and open new fields, pressing on and on through great hardship, but this was the spirit of the early pioneers, and thus the cause was enlarged and new churches were raised up. *The Voice of the West*, of Feb. 19th, 1867, thus speaks of one feature of his work: "Eld. William Sheldon on the 11th instant closed a very interesting series of meetings at Minneapolis, Minn. A church was organized and \$500 pledged to secure the services of an efficient pastor. Minneapolis is a city of eight thousand inhabitants, and an important point for the cause."

As a result of his long and arduous labors, many churches were raised up and over thirty Western ministers confessed that they had been led into the faith through his preaching and writings—for he was also able and constant in the use of his pen for the furtherance of the truth. Among this number we must speak of one, Eld. H. Pollard, an efficient pastor, mission officer, and for many years editor of our *Our Hope*, who has rendered great service to the cause.

Writing of this Elder Pollard himself says that he "first heard Bro. Sheldon in the winter of '65-'66, at Carlinville, Ill., where he delivered a series of prophetic and doctrinal discourses in the M. E. Church, resulting in a church organization which is still in existence. We then accepted the truth presented, and was baptized, with several others, by him, toward the close of the meetings."

Eld. Sheldon was also a master at tent-meeting work, and a leader in campmeeting efforts for years. The following press notice, published in the spring of 1866, indicates the comprehensiveness of his plan, and the great zeal of his evangelistic labors:

WESTERN TENT MEETINGS

"All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond-Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time; that you may be remembered in the arrangement of the campaign."

In the latter part of the sixties Eld. Sheldon held a tent meeting at Magnolia, Wis., which resulted in establishing an interest; later a campmeeting was held in which believers were strengthened and more were converted, and the church here survives to this day. The work in these parts was assisted by S. W. Thurber, J. V. Himes, Marshall McCulloch, Isaac Adrian, J. R. Preston, and elsewhere we learn that Eld. Samuel Chapman and M. Wellcome also did effective service in the Middle and Western States.

The first campmeeting in Michigan, perhaps in the West, was held at Holly, Oakland Co., in 1861, and the next was held at Grand Blanc, Genesee Co., some twelve miles north of Holly, in 1862. This meeting was called by Eld. A. N. Seymour, and Bro. J. A. Sober, was then serving as conference evangelist.

Bro. L. Reimer, of Philadelphia, Pa., issued in 1862 a series of German tracts under the following titles:

1. The State of Man Between Death and the Resurrection.
2. The Resurrection of the Dead.
3. The Personal

Coming of Jesus Christ the Only Time of Our Redemption. These tracts were commended by Elds. Hudson, Hastings and others competent to know their quality in language and doctrine, were advertised in the *Crisis*, furnished a fine opportunity for labor among the German people, and probably prepared the way for the German work which later developed in the Mid-West.

The annual session of the Northern Illinois Conference was held at Amboy this year (1862) and the by-laws were so amended as to include the entire State in this one conference; but this did not become wholly effective, as we find the local conferences were continued, and later again the Northern Illinois Conference appears, and still later the Southern Illinois Conference. At the above session three ministers and six churches were received to membership. Eld. Jacob Blain said of the closing Sunday: "They had loud preaching that day, three sermons, four baptized, three ordained, and the Lord's Supper with sixty attendants."

In the fall of 1862 Eld. J. V. Himes, entered upon a tour of the West, going to Iowa, Wisconsin, Michigan, Illinois, and to Louisville, Kentucky; thence returning East, he journeyed via Ohio, Western New York (Springwater and Rochester), arriving home in Boston, after an absence of six months. In the course of the above tour, he gave a series of prophetic and practical lectures at what appears to have been a kind of voluntary conference, held at Buchanan, Mich., where Eld. D. R. Mansfield was located. During this meeting

A CONSULTATION WAS HELD

by a "good representation of brethren from the vicinity," regarding "the state of the cause in Northern Indiana and Southern Michigan." It was decided to hold a campmeeting

in the summer of 1863 to awaken larger interest in the Advent cause, and D. R. Mansfield, A. N. Seymour, A. F. Servis, Daniel Brown, A. E. Babcock, David T. Halstead, were appointed a committee to carry through the effort. By vote Eld. Himes was invited to attend and give lectures at the proposed campmeeting; also it was voted that he be invited to spend more of his time in the Western States, and, if it be consistent with his duties in the East, to settle in some central point in the West, that they might have his entire labors. This seems to have been the beginning of his call to the Western field, which was in due time made more formal and definite.

While on this trip, Eld. Himes visited several places in Illinois, and among them Aurora, where was a small, but united and faithful church, under the care of Eld. C. W. Smith, by whom it was formally organized in 1863. Here he was rejoiced to meet Langdon Miller, whom he calls a faithful son of our late Father Miller, who also said that his brother, George W. Miller, was living at Millersburg, Minn., and was preaching the Gospel of the kingdom in that region.¹

During his lectures at Amboy, Ill., many of the elders and brethren of the Conference being present, a meeting was called to consider the holding of a campmeeting the coming summer in a central part of the State, and a committee was appointed to this end. Also a resolution was adopted inviting Eld. Himes to attend the proposed campmeeting, and further uniting with the brethren in Iowa, Wisconsin, and Michigan in the request that he spend more of his time in the West in proclaiming the Gospel of the kingdom.

Eld. Himes returned to Boston, from this tour, about the first of April, 1863, but soon in response to the many calls

¹See further reference, p. 264.

West, he started on another journey to that great field, the latter part of May. He went to Amboy, Ill., where the annual conference was appointed to convene. The session was largely attended, continued for one week and was very interesting. Eld. Himes thought it the best and most flourishing conference in the West. At this session the name was changed from Illinois Conference of Adventists, to Advent Christian Conference. By resolution Eld. Himes was again invited to labor among the churches and at the campmeeting. Eld. D. S. Clark was to assist him as tent-master. He at once entered upon

AN EXTENSIVE CAMPAIGN

of tent and protracted meetings, the circuit including places in the States of Illinois, Wisconsin, Minnesota, Iowa and Michigan, with several campmeetings included, and up to the first of September he held thirteen large meetings. In July they began a tent meeting in Chicago, not knowing of any believers or helpers in the city. Eld. and Mrs. D. R. Mansfield came to assist in the meetings. Though the effort began amid great curiosity and with a "motley crowd of Jews, Catholics, Protestants of various sects, Spiritualists and Nothingarians," they soon had order and attentive interest, while a few Advent believers and several friends of the cause soon made themselves known. As the meetings continued the number of such increased and steps were taken to arrange for regular worship, to secure a permanent place of meeting, with a view to the formation of a church in the near future. It seems a pity that such efforts were not continued longer, while a lively interest was on, so that more extensive and abiding results could be obtained; but the expense was considerable, the sacrifice of the workers was great, and they wished to cover as wide a field as possible.

In 1863 a request was made by Thos. W. Smith, of Deer Park, Ill., for a

GENERAL CAMPMEETING IN THE WEST-

similar to that held at Wilbraham in the East, and such a meeting was called by Eld. Wm. Sheldon, to be held in September of that year at West Point, Columbia Co., Wisconsin, and the annual conference of this State was called to convene in connection with the campmeeting. There was a call for a general rally from all parts, many preachers were expected, Eld. Miles Grant and J. V. Himes being named. The meeting was held, according to the call, and was said to be a "complete success;" a goodly number were converted, sixteen were baptized in Crystal Lake, on the shore of which the camp was pitched; at the love feast on the closing Sunday morning in a little less than an hour, one hundred and thirty-five rich testimonies were given, and at the close of this those desiring to become followers of Christ, were invited to come to the altar and about thirty responded to the call.

In the late fall of 1863 the president of the Northern Indiana and Southern Michigan Conference issued an urgent call for the general gathering of the brethren at Jonesville, Mich., for the improvement of their conference organization and the more effectual building up of the cause. The friends convened according to appointment on Jan. 13, 1864, and after mutual conference and deliberation, organized as the Michigan and Indiana Advent Christian Conference.

They adopted a

PLAN OF ASSOCIATED LABOR

some features of which so much need re-adoption, that we record it here:

"1. Our work begins with the evangelist. He goes out and proclaims the Gospel of the kingdom, gathers souls to Christ, and organizes them into churches. These bodies constitute the ground work of the cause.

"2. Churches, with pastors and evangelists, unite and form themselves into conferences. These act in their associated capacity in plans of labor in the States, or sections of States where they are located, to spread the truth, and save souls. This work is already well begun among us.

"3. The State, or local conferences, by chosen delegates may form a central, or general Conference. This body may take the charge of what is general, and is of importance to the prosperity of the body at large; such as the employment of general evangelists to proclaim the coming kingdom in new fields of labor, where State or local conferences do not, or may not be able to co-operate, and to spread the Gospel of the coming kingdom. In this way we may act together and bring out all our strength in united and systematic effort.

"We are as yet weak and few in this State, and so we are in all the Western States. Our churches and conferences are yet in their infancy in this great field. But with united and vigorous action, we cannot fail to become a strong and efficient people."

Then the brethren, the churches, conferences and ministers of other States were urged to "carefully and prayerfully consider this matter, with reference to their individual and associated action." Each conference was also invited to appoint delegates who should "meet in general conference, some time in the coming autumn, in Buchanan, as may be hereafter appointed; then and there to *consider the general state of the cause*, and to take such action as in their judgment shall best subserve its interests." This deliberate consideration of the state and needs of the work at large; this aim to provide according to its needs; this close knitting together of individual, local and general interests in one common effort at a great undertaking, was of

vital interest to the success and large growth of the cause. This "Plan" carried out with vigorous, enthusiastic leadership and cordial co-operation for several years, brought success and notable increase to the work.

NOTES FROM SEVERAL STATES—SUMMARY

Quite a number had become interested in this branch of the Advent cause in the State of Ohio, and in the early spring of 1864, Dr. P. B. Hoyt, acting as chairman of a Committee of Arrangements, called a General Conference of interested friends in northern and middle Ohio to meet at Norwalk on March 18, and as a result of this gathering the Northern Ohio A. C. Conference was organized at that time. J. D. Knapp was chosen president, and P. B. Hoyt secretary. Eld. and Mrs. D. R. Mansfield were present by invitation, and the session was followed by a gracious revival under the labors of Elds. Mansfield and Jonas Wendell (the latter of Edinboro, Penn.), some seventy or more requested prayers and a goodly number were baptized. The above conference appears to have expired after a few years, at least, a successor was later organized. In the early part of 1867 (March), Eld. Mansfield and wife held a series of meetings at Nevada, Ohio, where Bro. H. A. King had for some time been sowing the seed, and a great work of grace was wrought, the whole community being aroused, over fifty were baptized, a strong church was organized, and it was decided that they would proceed at once to build a house of worship. H. G. and E. McCulloch became effective workers in this State. In 1870 the Ohio A. C. Conference, so-called, was organized at Nevada, and this church was a tower of strength to the work in the State for many years.

In the spring of 1867, the Minnesota Conference called for funds to put a large tent into its field. Elds. W. J.

Bursell and Philip Ramer were active in this effort. That spring an appeal was also made in behalf of the Illinois Conference, the same being fervently urged by that valiant pioneer, Eld. A. S. Calkins. There were two other Western tents already in the field, Eld. Sheldon intending to use his that season chiefly in Wisconsin. In Iowa, Eld. P. S. W. Deyo labored earnestly and fruitfully for years. In 1868, he and his co-laborers became more especially active and arranged for their first campmeeting to be held that season, near the village of New Hartford, and adjacent to the Beaver River. The A. C. Conference of this State was organized in 1871, and was the first Adventist Conference organized west of the Mississippi River.

In December, 1871, the president of the Ministerial Conference, in giving his address, said:

"The present state of the Advent cause in the West is one of considerable prosperity. There is an upward and onward tendency. There is a healthy growth in the churches and conferences, while new ones are being constantly added. The last year has witnessed the increase of ministers, churches and conferences over any previous period."

In 1872 there were said to be some fifteen conferences in the Western field that were interested and united in the work, also large campmeetings were held in a number of the States.

Eld. Himes, writing for his *Journal* in the spring of 1874, said: "I have within the last month made a tour among the principal churches in Michigan, and attended the quarterly conference of each district. I find things in a united, prosperous condition."

ITEMS OF SPECIAL INTEREST

Referring in the same article to his visit to Winona, Minn., he wrote:

My call on the way at Winona was a solemn one, as it was in this city that my dear son Edwin did his last work, and laid down his life, in the faith and hope of the second personal coming of Christ, in the bloom of his manhood, and in great usefulness, having overtasked himself in the cause of Christ, and toiling for the salvation of men. His zeal for the prosperity and upbuilding of the Advent cause had no limit, except in the last energy he could put forth. His fall was untimely, but "he died at his post." Dear child, sleep on! Sleep sweetly in Jesus. . . .

Here, in the last sickness and death of Edwin, Bro. George W. Miller was by his side, a true worker and faithful brother. But he too now sleeps with Edwin in the same hope. Thus two of the best and most faithful workers in Minnesota, are laid away, amid the general sorrow of the Advent people, who loved them for their works' sake. Geo. W. Miller was the traveling companion of Father Miller and myself in 1842-3 into the great cities of the Union. And a more genial, faithful Christian we never had in our work. After he removed West to Millersburg, Minn., I visited him about 1864, and organized a church there and ordained him as the Elder; since which he held a high position until he died, January, 1874.

A CONSTRUCTIVE PLAN

At the Wisconsin Annual Conference in 1876, the urgent need of regular preaching in the churches, and a larger measure of pastoral service, was deeply felt and carefully considered. After this the following resolutions were unanimously passed:

WHEREAS, There is a felt need among us of a better organization of forces and a more systematic and harmonious distribution of ministerial labor; therefore, be it by the A. C. Conference of Wisconsin

Resolved, That we hereby instruct the Secretary of said Conference to take a list of all its ministers who are willing to devote their time to the Gospel ministry, provided they receive a support, and request them to state as accurately

as possible the amount needed for the same, of which he shall make a minute.

Resolved, That we instruct him to correspond with each church of the conference, urging the expediency of its uniting with one or more contiguous churches for the purpose of obtaining and supporting the labors of a pastor.

Resolved, That we also instruct him to ascertain what churches wish to unite and what amount they will pledge for the support of a pastor. The Secretary shall receive from the churches an expression of their choice of ministers from the enrolled list, but shall urge upon them the duty of accepting a second, third or fourth choice, if they fail to secure the first.

Resolved, That finally we instruct him to inform each minister where his labors are desired, recommending a correspondence; that the Secretary shall be empowered to choose any help in this matter, which he may desire. . . ."

To what extent this plan was carried out we cannot report, but we have known several fields where such a method would seem needful and feasible—but it is equally necessary not only to plan your work, but to work your plan.

Several of the Western conferences

ORGANIZED MISSION SOCIETIES

as a more effective means by which to advance the evangelistic work. This was the case in Michigan, Wisconsin, Minnesota, and later in Iowa. In Minnesota in 1877 L. F. Cole was president; E. K. Smith, secretary and the former was appointed evangelist while Elds. O. R. Fassett, M. Wellcome, Wm. J. Bursell with the president and secretary constituted the Mission Board. The evangelist labored in numerous places, in some new fields, and aided workers in places already occupied. He held services in Burr Oak, Iowa, and there the next year, Eld. J. Ridley labored and was assisted by Eld. F. A. Baker who had settled not far from that place. As a result of this joint effort a gracious

ingathering was secured. In 1878 Eld. Geo. W. Wright, was earnestly pushing tent and evangelistic work in Michigan in the vicinity of Lexington, being assisted by Bro. L. C. Kerr, and their labors were crowned with cheering results. Eld. Wright was an untiring and fruitful worker in this field. In 1880 he accepted the charge of the work in Buchanan.

Early in the seventies the A. C. Conference of Kansas was organized. In 1878 and 1879 Bro. and Sister J. C. and S. E. Smith labored extensively in that State. At the ninth annual session of this conference the officers elected were H. H. Klock, president; W. H. Shriner, vice-president; S. K. Gibson, secretary; Wm. H. Snyder, treasurer; Daniel Webster, State evangelist. They also had a Board of Directors, a campmeeting committee of five, and the conference was divided into four districts, and an evangelist was appointed for each district. In 1882 a general meeting of Adventist believers of La Port and St. Joseph's, Indiana, and Berean County, Michigan, was called at Buchanan. It was an earnest and spiritual meeting, and it was voted to revive and extend the work of the Northern Indiana and Southern Michigan Conference. Eld. D. Mathewson was chosen president, Geo. W. Wright, vice-president; W. C. Hicks, secretary, and a Missionary Board was appointed. The A. C. Home Missionary Society of Iowa was organized at Fairfield in 1886. It was to be an ally of and to hold its yearly meetings in connection with the annual conference of Northern Iowa. The leaders in this effort were Elds. Wm. C. Stewart, G. G. Emery, E. A. Marsh and Dr. B. Banton. But we pass from the conferences and their auxiliaries to consider the general societies of the East and West—their early and middle history.

CHAPTER IX

THE GENERAL SOCIETIES

THE STATE OF THE CAUSE

ABOUT the close of 1858 Eld. D. T. Taylor began to gather the facts necessary to a statistical report regarding the total number of Adventist ministers and believers. He devoted about a year to this effort, and then made his report through the columns of the *World's Crisis* (January, 1860). He put a great deal of labor into the effort; met with some serious hindrances and with some heart-cheering encouragements. He included in his summary the different branches of Adventists, the American Millennial body, the Advent Christians, Seventh-Day, and Age-to-Come believers. As to the number of preachers, he reported that it was safe to state the number roundly as six hundred (actual figures 584). Adopting as a basis of estimate the ratio of numbers of members compared with ministers, as recognized in several other denominations, he estimated the number of Christians in the States and Canada who were under the spiritual guidance and tuition of this ministry, and who were looking for Christ to come soon, as amounting to fifty-four thousand. He estimated the number of attendants at Adventist meetings—of the four branches—those under this influence and teaching, as not less than one hundred and fifty thousand souls.

The preachers and evangelists were scattered through nineteen States and the Canadian Provinces. Concerning the talent of this body of ministers he remarks that it

"Compares well with other orders, seeing there are no theological seminaries or schools among us, and less attention is paid to learning than our cause demands. Still there is no lack of men of taste, orators, writers, poets, and men of commanding influence; and in regard to a knowledge of the Holy Scriptures, and of history as related to prophecy, they are without a parallel. The Bible is their great weapon, storehouse, furniture, text-book, constitution, creed, and charter." As to the comparative strength of the different branches, he gave the following as a result of his inquiries: Advent Christian ministers, 365; the American Millennial preachers, 67; those undecided, 9; those not reporting, 143. On the Sabbath question, believers in the first-day Sabbath, or those worshipping on that day, 365; believers in the seventh-day Sabbath, 57; those not reporting, 162.

Concerning the lay membership, he said: "Until within a few years past, very few of our churches have organized or had any enrollment of membership. Nearly all seemed simultaneously to see our great lack, and at once scores of churches came into order, appointed officers, and enrolled their scattered members. Numerous conferences too are organized for more concerted action." This work of organization was as yet so incomplete, that Eld. Taylor wished his numbers to be considered as approximate rather than definite and exact.

The Evangelical Adventists, so-called, were the first to realize the importance of church, conference, and general society organization, but the other brethren soon realized its need and many of them engaged heartily in the effort. The order in which the general societies were instituted may well be noted—1854, the Second Advent Mission Society; 1858, the American Millennial Association; 1860, the Christian Association and Publication Society—both later called Advent Christian; 1864, the Western Advent Christian Publishing Association; 1865, American Advent Mission Society. These were notable steps in the devel-

opment of this faith and work, and we will proceed to narrate the early cause and course of these societies as related to the Advent Christian people.

CHRISTIAN ASSOCIATION ORGANIZED

While church order was being more and more advocated, and conference organization was increasing, yet the lack of an "efficient system of action" in the general work was deeply felt, and in the summer of 1860 a call was issued for a convention to be held at Providence, R. I., for the "consideration of the wants of the cause, and to adopt some measures which shall serve as a more successful plan in carrying on this work." The call was signed by F. H. Berick, H. L. Hastings, D. T. Taylor, C. F. Hudson, J. Couch, J. Hemenway, W. Pratt, H. Munger, J. S. White, M. Grant.

The convention assembled on July 25, in the above city and after prayer by Eld. Edwin Burnham, a statement of the objects of the meeting was read. This statement declared that the assembly had full confidence in those who had been the "prominent advocates of the forms of Gospel truth which we hold dear," bore witness to their "self-denying, self-sacrificing efforts," and gave assurance that they were not seeking a change of leadership, but only a better understanding, a further mutual sharing of responsibilities, more of system and organization for the development and guidance of the work, and "more efficient action" generally. After some informal discussion Eld. Walter Pratt was chosen chairman, and Prof. C. F. Hudson, clerk. After further remarks, Bren. Couch, Hudson, Hastings, Campbell, and Berick, were appointed as a Business Committee and the convention adjourned.

The committee, at the morning session, reported a preamble, which stated, in the words of Scripture, the truths

which they believed had been specially revealed to them; the duties which were therefore resting upon them, and a constitution of seven articles. Article I said, "This Society shall be known by the name of The Christian Association." Some preferred the name to be Advent Christian Association, others The Bible Christian Association; but after a free and full interchange of opinion the article, as reported, was adopted.

THE OBJECT OF THE ASSOCIATION

was said to be "The promulgation of Bible truth and the promotion of vital piety," and this object was to be attained "by the following modes:" 1. By the formation of a Christian Publication Society, for the issue of books, tracts and periodicals. 2. By the organization of churches, and other means of preaching the Gospel. 3. By the recognition and support of an efficient Gospel ministry.

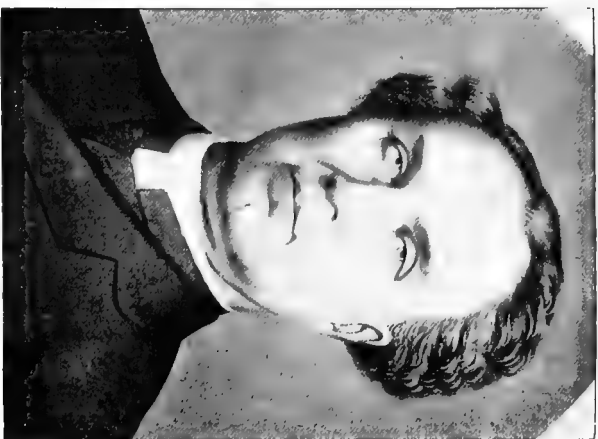
The officers were to be a president, a vice-president, secretary, treasurer, and nine directors who should together constitute a Board of Managers; said board for the first term was as follows:

H. L. Hastings, *Pres.*
D. T. Taylor, *Vice-Pres.*
C. F. Hudson, *Sec.*
G. T. Adams, *Treas.*

DIRECTORS

M. Grant	J. Hemenway
W. S. Campbell	J. Howell
S. G. Mathewson	H. V. Davis
J. Couch	W. Pratt
A. Ross	

The Board of Managers were instructed to call a meeting of the Association before the 10th of November next, at such place as they should think best, and that session was



EDWIN BERNHART

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HORACE L. HASTINGS

to be considered the first annual meeting. Accordingly said Board of Managers called a delegate meeting of the Association to convene in Salem, Mass., on the 16th of October, 1860. At this meeting there were thirty-seven recognized members. After considerable discussion the name was changed to that of The Advent Christian Association, by a final vote of twenty-four to eight. The second article of the constitution was amended so as to read: "The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety, by the formation of a

CHRISTIAN PUBLICATION SOCIETY

for the issue of books, tracts and periodicals." The Publication Society was then organized, a brief constitution of six articles being accepted. Eld. P. B. Morgan was then chosen president of the association, and H. F. Carpenter its secretary. H. L. Hastings was chosen president of the Publication Society and C. F. Hudson, secretary.

When the name of the association was changed from simply Christian to Advent Christian, the following resolution was unanimously adopted:

"WHEREAS: It was not designed by the Christian Association, at its organization at Providence, to impose a denominational name on the body of believers whose interests it was instituted to subserve, therefore:

"Resolved, That neither the present name of the Christian Association, nor any name to which it shall be changed by action of this meeting, shall be deemed a denominational name to be taken by the churches or individuals who shall co-operate with the society."

This resolution interprets the sentiment and spirit of the founders of the association; they were not as yet sectarian or denominational, but broad in vision with the

thought of appealing to and serving Christians of all ranks in a wide fellowship.

The third annual meeting was held on Wilbraham Campground in 1862, as it was thought that said time and place would be more favorable to a large attendance. The records, as published, show an attendance of sixty-four preachers and thirty-six delegates. Eld. Miles Grant was again elected Editor of the *World's Crisis*; D. T. Taylor was re-elected president of the A. C. Association, with H. F. Carpenter, secretary; H. L. Hastings was re-elected president of the C. P. Society, and J. D. Brown, secretary.

In response to the request of the society, and the desires of the Publishing Committee, his own judgment agreeing, Eld. Hastings transferred his tract publishing work to the C. P. Society, following this annual meeting, and did not expect thereafter to issue tracts to any considerable extent, unless circumstances should demand some change in this arrangement. He wrote articles for the *World's Crisis*, urgently advocating

A PROGRESSIVE CAMPAIGN

of book and tract publication and circulation. It was proposed at once, in spite of war conditions, to raise \$1000 for the furtherance of this effort. The work was pushed under his supervision during the ensuing year and notable progress was made.

In reports given at the fourth annual meeting, which was held on Wilbraham Campground, August, 1863, it was stated that more than \$1000 was raised by donations, that more than twelve hundred dollars' worth of publications had been freely distributed; that they had issued 135,000 publications of various sizes during the year, as against 50,000 the year before, and the number of subscriptions to the *World's Crisis* increased from less than four thousand

to over five thousand showing an average increase of over a hundred subscribers per month during the year, and there was a balance in the treasurer's hands of over \$2,400. The editor, and the officers of both societies, who had served the previous year, were re-elected.

At the fifth annual meeting of the association, Eld. S. G. Mathewson was elected its president, and the other officers were re-elected. The reports this year showed that some over \$1200 had been raised for tract distribution and about \$1100 had been expended for that purpose, and that a net gain of about two thousand new subscribers had been secured; Bro. W. B. Herron, who served as office agent or clerk that year had made a strong push on this line and many had earnestly co-operated. After the close of this annual meeting Eld. Grant, who had held the office of business agent, but had been unable owing to his work as editor and preacher to give it the needful personal attention, requested to be relieved and at the meeting of the Board of Managers his request was granted and Bro. George T. Adams was appointed to that office.

At the next meeting of the Association, August, 1865, the reports show a successful business administration, and enlarged benevolences. But the *World's Crisis* this year barely held its own, and the *Young Pilgrim* seriously declined in number of paid subscribers, a vigorous canvass for increase not being in evidence on these lines.

This year

SOME CHANGES WERE MADE

in the officers of the Publication Society. After four years of the most self-denying, earnest and efficient service, Eld. Hastings was dropped out, not being named by the Nominating Committee, and Eld. J. D. Brown declined to serve as secretary. Eld. D. T. Taylor was elected president, and

Wm. B. Herron, secretary. The name of the society was also changed, from simply Christian to Advent Christian Publication Society. Instruction was also given that Wm. B. Herron should be editor of the *Young Pilgrim*.

On the day following the closing meeting of the Association the assembly, according to previous notice, was called together for the consideration of missions, which resulted in the organization, under most inspiring appeals and prospects of service, of the American Advent Mission Society, sketch of which is elsewhere given.

In the fall of 1865, Eld. Hastings began the independent publication of books and tracts, establishing the "Scriptural Tract Repository" at No. 19 Lindall St., Boston. The next year he founded his excellent paper, *The Christian* and his office was later for many years at 47 Cornhill.

In those early days, the Publication Society was but a branch of, or a society within, the Association, whose officers were elected by the Association and reported to the same. It was in later times organized as an incorporated body wholly independent of though co-operating with the Association.

THE NAME QUESTION

Reference to this has been noted above. There was for a time an earnest and quite widespread discussion as to what name the churches, conferences and associations should accept. Some early leaders of the Miller movement seem to have spontaneously accepted the name Adventist at and following the Albany Conference of 1845, though objection, was at once raised in some quarters to this title. Their paper named at first the *Signs of the Times* was for many years called the *Advent Herald*. When the first separation came to pass over the Immortality Doctrine, this name question was written upon and considered at

length and some division prevailed in part because of it. To understand the situation we must note that there had been a general agitation on this line before it came up among this people. About the beginning of the nineteenth century two considerable movements had set in which resulted in the formation of the religious bodies known as the Christians or the Christian Connection, and the Disciples of Christ, both of which discarded creeds, sectarian names, and made an earnest plea for Bible faith, Bible names and the fellowship and union of all Christians. Quite a large number who came into the faith of the Lord's near coming and Conditional Immortality brought similar convictions with them or soon came into the same, and hence a large number of the churches were given the name: Church of Christ; the Association and the Publication Society were first named only Christian, and several of the conferences, especially in the West were at first so named. Elds. H. L. Hastings, Miles Grant, D. T. Taylor, A. A. Phelps, J. D. Brown, V. P. Simmons and many others held this view as a life-long conviction. The Church of God people in the West still make it a vital question with them, having always rejected the Advent name. The adoption of the title Advent Christian was in part a concession to the argument for the name Christian,—a kind of compromise, the former portion of the title being urged by those who thought they must have a name that in itself declared distinctively their faith in the Second Coming of Christ. And this latter sentiment so largely prevailed that the body has been thus generally known. But a considerable number held the former view and among them some of the ablest men of the faith, who gave most efficient and faithful service to the teaching, and had large plans for aggressive Gospel, educational and missionary work.

The fiscal year closing with the middle of August, 1867, was

A PROSPEROUS SEASON

for the Publication Society, the receipts being over \$3,000 more than the previous year and the largest amount of any one year since its organization. This was in part because of increased publications, for they reported a book and tract business nearly three times as large as the former year, and both the *World's Crisis* and the *Young Pilgrim* prospered. For a term of years, 1868 and onward, S. G. Mathewson was president of the Association and John Couch of the Publishing Society. After the A. C. Camp-meeting was established at Springfield, Mass., in 1868 and following, the annual meetings of the Association were held there for some years. In the early sixties D. T. Taylor was corresponding editor of the *World's Crisis*; in 1870 Wm. Sheldon was chosen to this place, and in this latter year the Board resolved to endeavor to raise \$2,000 for publication and free distribution of tracts the ensuing year.

DEATH OF AN ABLE WORKER

At Boston, June 12, 1871, the Board of Directors of the A. C. Publication Society, in session passed a resolution on the sudden death of Bro. W. B. Herron, saying it had filled their hearts with sorrow, and that the Society in his death had "lost an accurate, reliable, and valuable officer, one who had served it for many years to its entire satisfaction." Referring to him as originator and editor of the *Young Pilgrim*, they spoke tenderly of his strong desire to help children and young people. Mr. Herron was a man of vision, ability, and force, who gave the cause excellent service. Dr. I. I. Leslie was chosen editor of the *Young Pilgrim* in Mr. Herron's place.

The constitution of the Association was revised in 1875, but the feature of electing the officers of the Publishing Society remained, so the latter continued as a society within the Association. In 1876, the annual meetings of the Association and Mission Society began to be held at Chelsea, Mass., and this was continued till the establishment of the new headquarters at 160 Warren St., Boston.

LOSS OF BUSINESS AGENT

An earnest, efficient business man, Bro. George T. Adams, was elected to the office of business agent and treasurer, in 1864, and he thus served the Society to the close of 1876, his death taking place in January, 1877, early in his fifty-first year. In addition to the above office, he was treasurer and corresponding secretary of the A. A. Mission Society for many years. He also held other positions of trust, and was greatly mourned by his co-workers and the friends of the cause at large.

Elds. S. G. Mathewson, J. Hemenway, and M. Grant, presidents respectively of the Association, the Publication Society, and Mission Society, with Eld. J. Couch, editor of the *World's Crisis*, were appointed to prepare a testimonial of appreciation regarding his character and service. In this they state:

"We have rarely found a man so strictly upright and honest, so prompt in keeping all his promises, so trusty and faithful in discharge of all business committed to his care, possessing such excellent judgment and wisdom in execution of whatever work he might consent to perform. . . . As a Christian he was earnest, devotional, benevolent, sympathizing and an ever-ready witness to Jesus."

This was followed by further words of tender appreciation.

Ozias Goodrich was elected as Mr. Adams' successor,

who, after serving as business agent and treasurer for several years, was succeeded by Dr. James Hemenway.

The Eastern Association and Publication Society continued their work on usual lines until 1881, when affiliation was sought with the Middle West, and the efforts of East and West were partially united for a time, hence the history of this period will be later jointly narrated, following the account of the first Western Association and related events.

THE FIRST WESTERN PUBLISHING ASSOCIATION

The vision, earnest spirit and aggressive work of the Western Conferences and their leaders, naturally led to plans on the line of a general effort which would tend to unite and stimulate the whole cause. As a beginning to this end, we note that, at the semi-annual Illinois Conference, held at Ionia, Warren Co., September, 1863, a resolution was introduced by Eld. William McCulloch, which said:

"We believe the time has fully come for the Adventists of the great Northwest to concentrate their efforts for a more general and efficient action to spread the knowledge of the speedy coming of the Bridegroom. To this end we hereby cordially and earnestly invite Eld. Joshua V. Himes, who has labored with us in the West with so much acceptance during the last year, to locate permanently among us; and in view of the fact that there are over five millions of people in the northwestern field without a press, or office for Advent books or tracts; therefore,

"Resolved, That we invite Eld. Himes to remove his office, with his paper, the *Voice of the Prophets*, to some central point in this Western field, to be published weekly or as often as it can be sustained.

"Resolved, That we most respectfully invite the Adventists of the States of Minnesota, Wisconsin, Iowa, Michigan and Indiana, to unite with us in Illinois and elsewhere in this good work."



GEORGE T. ADAMS



JAMES HEMENWAY



CHARLES H. WOODMAN

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A committee was appointed to raise subscriptions to aid in this invited transfer and the establishment of a Western office and paper.

The *Voice of the Prophets* was first issued in April, 1860, was published quarterly, at Boston, Mass., and for some time was a sixteen-page sheet, size ten by fourteen inches, very neatly printed, in which were numerous selections from able writers in this and other lands, such as Dr. John Cumming, Dr. H. Bonar, Rev. E. Bickersteth, and contributions from Richard Robertson, Esq., of London, Eng., Elds. A. Hale, D. T. Taylor, and others. In its third volume it was reduced to eight pages. It very ably advocated the literal fulfillment of prophecy, the kingdom of Christ on earth and the imminence of His second Advent.

The above action, so far as it related to the

CALL OF ELD. HIMES TO THE WESTERN FIELD

was endorsed by the Wisconsin Conference at its September session at West Point Campmeeting, but they were in doubt as to the expediency of establishing a Western press at this time. The Minnesota Conference in its first annual session in separate State capacity, endorsed in a very candid and cordial spirit the first part of the resolution, but the report omits reference to the question of the press and paper; perhaps the faith and courage of this conference was not up as yet to this undertaking.

In concluding our narration of Early Western Labors, and the conferences that thus came to be organized, we referred to the body which adopted the name of the Michigan and Indiana Advent Christian Conference, which was in session in January, 1864. This conference received from its committee, discussed and adopted the following resolutions:

"WHEREAS: The Advent Christian Conference of Illinois, at its last session passed a preamble and resolution, inviting Eld. J. V. Himes, to this Western field, to aid us in our work of spreading the knowledge of the coming kingdom, and building up the Advent cause generally, therefore,

"Resolved, That we thank our brethren of Illinois for this act of theirs, in advance of us; and now, in our first public meeting, in conference, do cordially adopt their resolution inviting Eld. Himes to labor with us in the West, as also to establish his press and print his paper—weekly if possible; if not, as often as he can do so, with the means afforded.

"Resolved, That we will give him our full and hearty support, both as a general evangelist and publisher, and call on all the friends of the cause to aid us in this matter."

The A. C. Church at Buchanan, Mich., had invited Eld. Himes to locate in that town, and the conference definitely approved this invitation, considering the place central, and also that the enterprise would there have the sympathy and support of the community to a larger extent than in any other place known to them. While they acknowledged the Advent cause to be weak and its numbers few in all the Western States, yet they were heroic and consistent with their recorded faith that by "united and vigorous action" they would not fail to become a "strong and efficient people."

Eld. Himes was present at this meeting and gave encouragement that he would take up the work in the West, as requested and would publish a weekly paper to be entitled *The Voice of the West and Second Advent Pioneer*. In view of this cheering assurance, the conference further

"Resolved, That a fund of \$1000 be raised by subscription, to aid Eld. Himes in the publication of the *Voice of the West, and Second Advent Pioneer*, and also to publish such tracts as shall be needed the coming year, to spread the light we profess to enjoy on the Lord's speedy coming."

In accordance with Eld. Himes' characteristic energy and promptness, the proposed paper was issued at Buchanan, Mich., the very next month, the first copy being under date of Feb. 13, 1864. *The Voice* was issued at \$2.00 a year, and as the list of subscriptions was not large, it had a struggle for existence, but it was a live and helpful paper, much loved by an ever increasing circle of readers.

While the number of ministers and field workers was increasing, the new effort on the publishing line created enlarged interest, and tended to unite all the Western believers in a harmonious effort for general progress. Hence, before the year closed, a call was sent forth for

A GENERAL WESTERN CONFERENCE

which was convened at Buchanan, Mich., on Friday, Dec. 9, 1864. Several sessions were spent in social worship, hearing addresses, reports, and the discussion of the state of the cause and what was needed for its more efficient development. This conference assembled again on Monday, Dec. 12, at the office of the *Voice of the West*, and the Business Committee, which had been appointed, submitted the following resolutions:

"Resolved, That an association be organized, to be called the Western Advent Christian Publishing Association, to constitute the legal business organ of the Advent Christian Conferences of Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, and other Western States and Canada.

"Resolved, That this Association shall in accordance with the proposition of Eld. J. V. Himes, take in charge the publication of the weekly paper now entitled the *Voice of the West*, and the publication of all books and tracts that may be thought important for the advancement of the interests of the Advent cause.

"Resolved, That this Association, in order to become an effective organ of the body, shall procure, so soon as possi-

ble, a press, type, and furniture to constitute an efficient printing, book-binding and publication office."

The above resolutions were taken up separately, freely discussed during the morning and afternoon sessions of the conference, and were unanimously adopted. This was a humble but devout and valiant entrance upon

A LARGER CAMPAIGN

for the truth, and through the blessing of God and the self-sacrificing, strenuous and unceasing labors of His servants, a vast amount of truth was printed and circulated, thousands of souls were awakened and brought to Christ, and many hundreds were led into the faith of Christ's near coming. The cause and the workers, and especially the paper, passed through some strait places, but gracious deliverances were granted, prayers were abundantly answered and the work went forward successfully.

An important feature of the Western campaign, as well as of the Eastern work, was the campmeeting. While we pass by the earlier and smaller meetings, one which was held at De Kalb, Ill., early in September, 1866, must be noted. This was or became the general Western campmeeting. The number of ministers present and the interest shown in the publication work, indicate the growth of the cause.

At the business meeting of the Association, which was preceded by a general season of prayer, which lasted for an hour and a half, the report of the Board of Trustees was read. This board then consisted of Eld. J. V. Himes, and D. R. Mansfield, president and vice-president, H. J. Howe, treasurer; Alfred Richards, auditor; William L. Himes, secretary; and Elds. Wm. Sheldon, P. B. Hoyt, and Wm. McCulloch. This report stated that \$4000 was needed

for the continuance of the *Voice* and the tract cause; not to speak of the missionary work. Pending the motion to adopt the report of the trustees, Eld. Mansfield took the floor and proposed that they at once undertake to raise the \$4000 called for, and Eld. Wm. Sheldon followed urging the same course. The meeting caught the spirit and within one hour \$2500 was pledged and part of it paid in. During the service there was much deep feeling, and most of those present were at times melted to tears. At other sessions the effort was continued and by Saturday of the meeting, over \$5,300 had been pledged—and the Association unanimously voted to raise \$15,000 during the year for the *Voice*, tracts, and missionary purposes. The power of the Lord had been in the camp, and some forty or more had been baptized. The following ministers were reported as present at this meeting:

From Illinois: Elds. N. W. Spencer, D. S. Clark, H. G. McCulloch, E. H. Burington, S. E. Mabey, A. S. Calkins, E. Royce, G. W. Hurd, G. W. Foster, C. W. Smith, and Sister M. J. Sober.

From Michigan: Elds. A. E. Babcock, A. N. Seymour, D. R. Mansfield, J. V. Himes, J. M. Snook, Philip Holler, and Sisters M. A. Seymour and M. S. Mansfield.

From Wisconsin: Elds. Wm. Sheldon, J. R. Preston, J. Wilbur, N. A. Hitchcock, Geo. Dyson and P. W. Hough.

From Iowa: Elds. J. S. Brandebury, J. C. Bywater and J. W. Burroughs.

From Minnesota: Elds. G. W. Miller and J. W. Elliott.

From Indiana: Eld. E. Cordray.

From the East: Elds. S. S. Brewer and Frank Burr.

To the office of the *Voice*, almost daily, came the call from different parts for preachers to come and give the message of the kingdom, and for tracts, and it was stated that only a tithe of these calls could be answered, and those that were filled gave rise to new interest and additional

calls, hence the urgent need for increased funds and workers.

Just how large a portion of the proposed \$15,000 they finally raised we are unable to record, but in April, 1867, the amount reported was some over \$6,300. It is clearly evident that a larger adoption of the tithing plan in those days and onward would have prevented some disasters, and would have made possible much greater efficiency and larger results. The *Voice of the West* ardently appealed for general, systematic and proportionate giving, as being essential to the success of the cause and in accordance with both the law and the Gospel.

In the summer of 1868 a call signed by J. V. Himes and William Sheldon, was several times issued in the *Voice of the West*, and the *World's Crisis*, for the assembling of a

GENERAL MINISTERIAL CONFERENCE

in the great West, the same to be held at De Kalb, Ill., in connection with the general Western Campmeeting, the first week in September. The conference was called for the purpose of mutual consultation and to devise means for the more vigorous and harmonious proclamation of the speedy coming of the Messiah to reign on the earth, and ministers were invited from Minnesota, Iowa, Missouri, Wisconsin, Illinois, Indiana, Kansas, Kentucky, Virginia, Michigan, Ohio, Tennessee, New York and Ontario, and every church in these sections was urged to financially assist their ministers to attend the conference. After the conference was called to order the number of ministers enrolled from the different States represented was forty-four:

There were twenty-three from Illinois; ten from Michigan; four from Wisconsin; three from Iowa; two from Minnesota, and one each from Indiana and New York.

In due course a constitution was adopted which stated the duty of this General Conference to be to consult together concerning the best methods of advancing the cause of Christ in the different conferences, and to send out an address to the churches within their bounds, with such recommendations as should be judged advisable after thorough deliberation; the officers of the conference were directed to ascertain the number of ministers in each State conference, at each of their regular meetings, and the number of churches added each year to each conference, and these facts were to be published in the *Voice*, that through the general report all might learn of the growth of the cause.

The first "Address" was prepared by a committee consisting of Wm. Sheldon, D. S. Clark, and J. V. Himes, and was an able statement of the necessary position of the Adventist people, of their faith, and work, giving very sane and practical advice to conferences, churches, preachers and regarding the publication work. The officers of the conferences were advised to "hunt the isolated and idle watchmen" and to seek to have them unite with the conference and to engage in active service, also to "make special efforts to encourage young preachers to enter the field," and churches were urged to contribute more liberally to aid their ministers. A spirit of "push," evangelism, and constructive effort ran through the entire address. The permanent officers elected at this session were: J. V. Himes, president; Wm. McCulloch, vice-president; Wm. Sheldon, secretary. After three or four annual meetings this form of assembly was discontinued, owing in part to the organization of the North American Conference which convened at Rochester, N. Y., to the increase of State conference sessions and campmeetings, and the fact that the ministers were widely scattered, making distance and expense of

travel so great, that frequent general conventions were felt to be such a hardship and sacrifice as to be impracticable.

In July, 1869, a new and valuable periodical was issued by the Western Association, entitled,

THE ADVENT CHRISTIAN QUARTERLY

a pamphlet or magazine of eighty pages, with cover, edited by Rev. Wm. L. Himes. The contents of the first number will indicate the breadth and strength of the quarterly:

An Apology¹, Eld. Joshua V. Himes, Buchanan, Mich.
Truth and Love, Letter to a Clergyman, Rev. Samuel Minton, London England.

Christianity Versus Churchianity, Eld. A. A. Phelps, Rochester, N. Y.

Paul's "Desire to Depart," Thos. Davidson, Quebec, P. Q.

The Kingdom of God, Eld. L. C. Collins, Monticello, Minn.

An Approaching Change, *The North British Review*.

Life and Death, Jas. H. Whitmore, Ypsilanti, Mich.

The Signs (selected and abridged), Rev. Horatius Bonar, Kelso, Scotland.

Editorial.

This is but a fair sample of its subsequent issues. In the second and third volumes of this work, Rev. J. H. Whitmore, author of *The Doctrine of Immortality*, a very able writer, was associated with Wm. L. Himes, and they served as joint editors. After two or three years, owing to the starting of other new papers, and the lack of a fully supporting subscription list, the *Quarterly* was discontinued. There was much regret at this, and quite

¹An able statement, in response to an earnest inquirer, regarding Eld. Himes' experience in changing his faith on the immortality question.

a call for its renewed publication, but it was not resumed. It is a pity that it was not amply sustained and continued to this day, as a forum for the discussion of current religious literature and theology and as a leader of strong and united thought on Conditionalism and eschatology.

As an illustration of the activity that characterized the Western publishing work in 1869, we note that a printing tent was established on the De Kalb campground during what was called the General Western Campmeeting, and *The Daily Advent Times* was issued each morning. It was a very neat little sheet of four pages, size nine by twelve inches, five successive issues of which are at hand as we write. There were short articles of general interest, brief notes of the sermons of the previous day, camp items, and a column or two of notices of publications. One of the camp items states that up to Thursday evening of the meeting the following ministers had arrived on the ground, and gives a list of twenty-nine names.

In 1870 the name of *The Voice of the West* was changed to

“THE ADVENT CHRISTIAN TIMES”

and the size was changed from the large blanket sheet to a far more convenient form of eight pages, size fourteen by twenty inches, and it was also more neat and attractive in its appearance. In this new form its circulation was soon considerably increased. About this time several books were published, also many pamphlets and numberless tracts which were scattered far and wide. Eight thousand copies of *The Doctrine of Immortality*, by Rev. J. H. Whitmore (three hundred pages) were issued and circulated; several thousands of *Adventism*, by Eld. Wm. Sheldon, *Hades and Sheol*, and other works by Eld. L. C. Collins. It was a season of great activity and progress.

In the winter of 1871-1872, the *Times* office issued the *Advent Christian Almanac and Year-Book*, printing an edition of about a thousand copies. This contained besides the usual calendar, a list of conferences and churches, with their membership so far as reported, the post office addresses of the preachers as far as could be obtained, choice, interesting reading matter and carefully prepared Bible references, or "Scripture studies," for each day in the year, of great value as an aid to the truth seeker, and this pamphlet was sent postpaid at fifteen cents per copy. A kind friend in Illinois presented us with a copy which is of great value as a matter of record, and an example of the enterprise and aggressiveness of the Western Publishing Association at that time.

Though the general cause was growing and the *Times* was prospering, in its location at Buchanan, Mich., yet there were some who were anxious that it should be removed to Chicago, thinking it could there command a wider field, and this matter continued to be agitated until, in the latter part of March, in 1872, the office and all its equipment was moved to Norwood Park, a suburb of Chicago, where they had a fine building, giving ample room for their work and which was offered free of rent for five years from April 1st, 1872. A business office was opened in the city at 11 South Canal St., in the block where the daily *Tribune and Journal* were published, between Randolph and Washington Streets. This removal was later formally approved both by the Board and also by the Association, in annual session. Thus in 1872 three great cities were the seat of Adventual publications, *The World's Crisis* in Boston; *The Advent Christian Times* in Chicago, and a monthly, *The Bible Banner*, in New York City, the latter being published by H. A. King at 14 Murray St.

As pointing to the recognized

LEADERS IN THE WESTERN FIELD

at this time J. R. Preston writing in the *Times* regarding "Western Interests" speaks at length in hearty appreciation of the labors of Elds. J. V. and Wm. L. Himes who had given their all to serve the cause and its interests, he also refers in terms of cordial appreciation to the earnest labors of D. R. Mansfield, and his gifted wife, Wm. and Harry McCulloch, Calkins, Spencer and Marston in Illinois; Wm. Sheldon, Thompson, Hough, "and many others" in Wisconsin; Collins, Miller and their "co-adjutors" in Minnesota; Chandler, Buck, Janes, and Deyo, in Iowa; Dr. N. Field and Andrus in Indiana, who were aided by Dr. D. Mathewson; Snook, Wright, Bower, Babcock and Paton in Michigan, and James H. Whitmore of New York, "whose name is a household word throughout the West."

This year (1872), Eld. Himes resigned the office which he had held since the first issue of the paper and his son, Wm. L. Himes, was elected as editor and business agent, and Dr. D. Mathewson was elected as president of the Association. At the annual meeting the secretary reported that during the past eight years about \$16,000 had been received in donations, subscriptions to the *Voice* and *Times*, and from sales of books and tracts. That the liabilities of the Association were less than \$5,000 and its assets were not less than \$15,000. He also stated that there was never such a demand for Adventist publications as now, though with this difficulty, that the desire was mostly for free distribution. At this time a ringing call was issued for 10,000 subscribers to the *Times*, and we are assured by a friend who then worked in the office, that the "circulation was up to something like 7,000 for a time" (it appears that the subscriptions reached the high-water mark in 1872), while

"numberless tracts and pamphlets were printed and circulated as well as several books." In the spring of 1873, Wm. L. Himes resigned as editor, and Eld. L. C. Collins served for a time with Eld. Wm. Sheldon as associate editor, but after a few months, Eld. Sheldon was chosen as editor, and A. W. Tucker served as treasurer and business agent.

CHANGE OF ASSOCIATION

The original W. A. C. P. Association was an organization of share-holders, the shares being \$10.00 each, and each and every share entitled the holder thereof to one vote. When the Association was organized there were few conferences, and this form seemed the only practicable one and it proved effective. But in 1872 there was considerable agitation for a change of base and after several efforts a new society was organized to be composed of delegates from the various conferences, the change being made in June, 1873, the same to take effect the latter part of July, the old Association giving a full transfer of all its holdings in a lease running for ninety-nine years, and the new society assuming all the debts and obligations of the old. This change did not prove as effective as its friends had hoped.

Dr. D. Mathewson was now in the Western work, pastor at Union Mills, Indiana, had served for a short time as president of the old Association and was elected to the same office in the new society. Eld. Frank Burr was laboring at Chicago, and was chosen secretary. The *Advent Christian Times* moved to 91 So. Green St., Chicago, under the Green Street Tabernacle, in 1874. Eld. Burr was appointed editor and the paper was thought to be "well established." But in 1875 the W. A. C. P. Society was reported as "passing through severe trials financially." It seems that these difficulties arose from several causes.

Those who succeeded Eld. Himes as conductors of the *Times*, though good men and true, lacked that effective, enthusiastic leadership and gift to keep in touch with the whole field, which was essential in order to gather up and hold a large general interest and to secure that measure of support necessary to the success of the work. Also serious circumstances were brought about which involved on one side the question of moral, spiritual standing and on the other that of brotherhood and fair dealing; and the unfortunate course taken resulted in largely disrupting and paralyzing the Western work and later in the separation of Eld. Himes and some of his friends from the cause.

ANOTHER PAPER

The course of another publishing enterprise, which was somewhat related to the Western interests, should here be narrated. A new paper called *The Bible Banner* was first issued in New York City, January, 1871, as a monthly, published by H. A. King, at 240 Broadway, but was soon moved to 14 Murray Street, and was edited by Elds. John Couch, Wm. Sheldon, and A. A. Phelps, A.M. It was issued for the double purpose of

"Faithfully expounding the Scriptures and heralding the truths especially due this generation, and to reach thousands in churches, colleges, seminaries, public reading rooms, and business places which other periodicals had failed to reach." It was thought that on account of its name and non-sectarian character it would have access to circles where a more denominational paper would be at once refused. It had strong articles on our leading doctrines written by the editors, also able contributions by Elds. L. C. Collins, H. L. Hastings, A. P. Moore, J. H. Whitmore, Wm. L. Himes, H. G. McCulloch, T. M. Preble, Dr. C. L. Ives, J. B. Cook, H. F. Carpenter, A. N. Seymour, O. R. Fassett, J. W. Thomas, C. C. Marston,

Miles Grant, Frank Burr, I. C. Wellcome and A. N. Hitchcock.

A unique, interesting and helpful department of this paper was "The Bible Class," which was open to all reasonable questions and to brief answers to the same. In July, 1874, Eld. A. A. Phelps, A.M., became proprietor and editor, and nearly all the names of those above referred to were enrolled as "special contributors." In the fall of 1874 the *Banner* was removed from New York City to Vineland, N. J., the home of Editor Phelps. With the autumn of 1876 Elds. D. T. Taylor and Wm. Sheldon were chosen as joint editors, and Eld. Phelps as the office or conducting editor. At this season *The Biblical Messenger*, a paper published and edited by Eld. A. A. Hoyt, was merged with the *Bible Banner*. So many urged its more frequent publication that in November, 1877, announcement was made that it would henceforth be issued weekly. In order to effect this change it was proposed to organize a Bible Banner Brotherhood in the form of an association of share-holders who should be responsible for the support of the paper. To this end

A GENERAL CHRISTIAN ASSEMBLY

was called to meet in Hartford, Conn., Nov. 20, and all who were interested in taking earnest and immediate measures to promote Bible Christianity upon a liberal and unsectarian basis, were cordially invited to attend. As a result of the meeting thus called the B. B. Brotherhood was organized. Rev. Geo. R. Kramer was elected president, A. A. Phelps, secretary. The office was removed to Philadelphia, Pa., A. A. Phelps was elected editor, and A. A. Hoyt, business agent. The first weekly issue appeared under date of Jan. 3, 1878. Being on the same line as

Eld. Hasting's paper regarding the name question, it made a special advocacy of the name Christian, and earnestly sought to promote Advent Christian teaching in a broad and undenominational spirit. It now had as "special contributors," Chas. L. Ives, A.M., Elds. D. T. Taylor, Geo. R. Kramer, William Sheldon, Alvirus N. Hitchcock, and a little later, John A. Cargile and J. H. Pettingell. The paper was open to the quite free discussion of important questions and live issues, was neatly printed and an able journal indeed.

COLLAPSE OF THE ADVENT CHRISTIAN TIMES

Owing to various difficulties and in part to the increasing patronage of other papers, the *Times* declined—until it was found needful in April, 1878, to discontinue its publication. Application was therefore made to the A. C. Publication Society, Boston, for aid in meeting their debt and disposing of the mailing list. An agent was sent to the *Times* office, who assured its officers that help would be forthcoming, but later the offer was withdrawn and assistance refused. Failing of succor in this direction, the officers in charge of the *Times* turned to the Bible Banner Brotherhood, and by the latter the required help was assured, therefore its interests, mailing list and "good-will," were transferred to the *Bible Banner* and its association. At the previous meeting of the Western A. C. Publishing Society, a committee consisting of Elds. F. Burr, E. McCulloch and B. W. Holmes, business agent, was appointed to "adjust its business interests," and as a result of their action the transfer as above stated took place, the interests of the W. A. C. P. Society, being consolidated with the Bible Banner Brotherhood, and it was proposed by this committee that if feasible the *Banner* should take the place of the *A. C. Times*, be published in Chicago and the sup-

porters of the *Times* were asked to transfer their patronage accordingly.

THE BANNER CALLED WEST

It appears that the *Times* closed with a considerable debt on hand and this stood in the way of removing the *Banner* at once to Chicago, as the latter was also in a financial struggle and not at once able to remove the debt. A strong appeal was issued by Eld. C. W. Smith, president, and E. McCulloch, vice-president, of the Western Publication Society for united effort to cancel the debt and to secure the removal and support of the *Banner*, entreating that the past be forgotten and that all friends of the cause come to its help for a united forward move. Also Editor Phelps issued a cordial welcome to the Western friends and a strong, kindly appeal urging them to unite in a great effort for the spread of truth and salvation. Likewise B. W. Holmes, business agent of the Western Publication Society, appealed for a generous response in support of the *Banner* and an early decision by the people of the West as to its removal at once to Chicago. This question was quite generally considered; but the friends of the paper in the Eastern, Southern, and Middle States preferred to have the office remain at Philadelphia, while those in the West were divided, some being anxious that it should be moved to Chicago, others were so much discouraged that they were fearful and failed to encourage the effort, but a great many in all directions commended the *Banner*, which was being very ably conducted.

On account of the separation before mentioned Eld. Himes associated himself with the Episcopalians in 1878 becoming a candidate for orders and was assigned work by the Bishop under the direction of the rector of St. Mark's, Omaha. It is reported that he preached with abil-

ity and power very late in life. In 1894 at the age of ninety years he was rector of St. Andrew's Episcopal Church, Elk Point, So. Dakota, and was still interested to defend the Adventist cause from misrepresentation as may be seen by the quotation near the close of chapter seven.

Following the transfer, already stated, a number of Western brethren began writing freely for the *Bible Banner* and Western notices were sent to it for publication. During the summer Bro. A. A. Phelps, its able editor, traveled extensively in the West, visiting churches, conferences and campmeetings, preaching freely and working for his paper. Also the business agent, Eld. A. A. Hoyt, journeyed in the East in the same work. The annual session of the Bible Banner Brotherhood was held in Philadelphia, October, 1878.

THE WESTWARD CALL CONSIDERED

The name of the Brotherhood was changed at the above meeting to the Bible Banner Association. In view of the promised good will of the Western brethren the purchase of the *A. C. Times* "mail-list" at \$500 was approved and earnest efforts were proposed to increase the support and efficiency of the *Banner*. After considering the question of location at length, and thanking the brethren of the West for the sympathy, contributions, shares, and subscriptions which they had given it was decided to be unwise to attempt to move at the present time, yet should Providence so indicate they would consider the question at a future season.

But Eld. Phelps had been so cordially received in the West at large and there continued to be so much of a call by friends for the location of the *Banner* in the West that a special meeting of the Association was called early in 1879, and this question was again considered "in view of

new facts and developments." As a result a new, conditional proposition of removal was outlined, adopted and presented to the people through the paper and the same was favorably received by many of the leading Western brethren, especially by the officials of the Western A. C. Publishing Society. They named the offer as a "Golden opportunity" for the West and earnestly urged its acceptance. But while there was a hearty response to a part of the proposition, certain features failed to work out as desired and the removal was not effected.

In 1879 Eld. J. D. Brown was chosen as business agent, and also as office editor. He was well known to the early leaders, as he was for some time secretary of the Christian Publication Society, and was one of the vice-presidents of the American Advent Mission Society at its organization, a most able and worthy brother, tried and true, though of liberal and aggressive views.

In those days Prof. C. L. Ives, J. H. Pettingell, and G. R. Kramer were frequent contributors to the *Bible Banner*, and A. M. B. Graham of Little Rock, Arkansas, who was one of the directors in 1879 and following, was also an earnest self-sacrificing lifter. Eld. V. P. Simmons, a most devoted brother, a rare and excellent writer, was a constant contributor to its columns.

A LARGER WORK IN VIEW

At this time the *Bible Banner* desired to enter extensively into general mission work by sending out papers and tracts by Christian workers in various parts, and via shipboard, to and through sailors and in foreign lands, and Eld. Brown, the agent and office editor, thought that Philadelphia was a more practical place for this work than a more inland Western city, and was quite content to have the office remain for the present at least. Early in 1880 he came into

correspondence with Captain Spence of India and began sending literature to him to be distributed in that country, and a letter of very grateful appreciation was received in the early summer of 1880 from Captain Spence, with warm words of commendation of the paper, and he wrote a strong appeal addressed to American believers in the soon coming of Christ, for its better support and for more general liberality in the cause of truth and its dissemination. This was the first opening of the work in India, which was later taken up by our several mission societies.

The *Bible Banner* increased its patronage, so that the Association through the help of interested donors and the self-denying labors of its editors, though starting without capital and in debt, was able to report in 1881, that the original obligations to the brethren who purchased it of Eld. H. A. King, had been paid in the sum of \$2,000, that the *A. C. Times* had been purchased and paid for at an expense of \$530 cash, and by papers amounting to about \$1000 more, and that the printing outfit and subscription list stood practically free of debt. This had been done in very hard times, they had also published a number of tracts and important books, and the way was opening for a far more effective and extended work.

The next year the *Banner* office brought out the volume entitled *The Life Everlasting: What Is It? Whence Is It? Whose Is It?* by Rev. J. H. Pettingell, A.M., which was the ablest work on Conditional Immortality published in this country since the issue of Prof. Hudson's book, *Debt and Grace*, in 1857 (which was published by an independent house under the author's copyright). This work of Mr. Pettingell had a supplementary Symposium, in which twenty representative men of various evangelical churches, in Europe and America, united to set forth their own views on and in support of the question discussed by the

author, the whole making a volume of eight hundred pages—the able and beloved author's most weighty book.

This same year, 1882, a pamphlet, entitled "The Bible Banner," was published by Captain Spence in India, and by aid of the above Association this was continued as a monthly issue for several years, awakening among both missionaries and natives, a wide-spread interest on the immortality teaching, to which it was chiefly devoted. The *Banner* staff here was also in active communication with European writers on Conditional Immortality and receiving contributions from them. During the year Rev. J. H. Pettingell traveled in Europe, visiting Rev. Edward White, Dr. Petavel and others, and furnished the paper with interesting letters of his tour. It likewise was having a considerable correspondence with clergymen of different denominations who were becoming interested in this faith as it was set forth on broad and purely Scriptural grounds; this was a very interesting and hopeful feature of its work.

A PROPOSED CONVENTION

Following the great Premillennial Conference held in New York City in 1878, in which numbers of various denominations participated, but in which this people were not recognized as having any part or lot, the desire for a General Conference, among the latter, on the momentous theme of the Second Coming, began to stir in the hearts of some who were awake to the possibilities of the time. Hence at Alton Bay Camp, in 1879, when a large number of ministers were assembled to discuss various questions of general interest, Eld. A. A. Phelps expressed his convictions regarding an effort for a "grand rally on a single issue and a simple platform." The suggestion met with such a favorable response, that at another session it was voted to "Take the preliminary steps for calling a General Con-

ference, to consist of all ministers who make the immediate, personal coming of Christ a matter of special importance, without regard to their peculiar views on other subjects. That a committee of three be appointed to make the necessary arrangements for said conference, including the time, place, call and program." Elds. John Couch, A. A. Phelps, and H. L. Hastings were appointed such committee, and were duly authorized to proceed with the effort.

It was thought that such a convention would unify the several branches commonly known as Adventists, would agitate and advertise the subject, would instruct many in various churches who were in ignorance on the great subject by reports that would reach press and pulpit; that it would promote a mighty arousalment and give a flood of spiritual light and more widely extend the warning of coming judgment.

A goodly number were very much interested to see this plan carried out, but too many had little interest in a movement of such general character and for some reason the plan failed to come to pass. The S. A. C. Association in 1882 voted to call a similar convention for 1883, but, owing to indifference or opposition, this resolution was not carried out. Later the need of aggressive action was realized and this thought of a general conference or convention was taken up and worked out, though in a different way and on much less representative lines.

NEW ACTIVITIES EAST AND WEST

In the late fall of 1880 a call began to be sounded for a new and more earnest denominational movement in the West. Eld. O. R. Fassett, then at Rockford, Minnesota, wrote of the opportunities and need in the West and the great Northwest, speaking of the influx from the Old World as well as from the East and he urgently called for a rally

of the brethren everywhere, both of the ministry and laity, to a great and united work. He especially referred to Iowa, Wisconsin, Minnesota and Dakota, and named Mrs. Ruth M. Rowell, F. A. Baker, Chas. B. Fellows and Wm. J. Bursell as doing a good work, but all were in need of help. He called for his former Eastern comrades in labor, Elds. J. Couch, A. Ross and also E. A. Stockman to come to the West; he also appealed to the A. A. M. Society for help. This call was seconded by H. A. King, and E. A. Marsh. The latter reported that he had traveled and preached, during ten years, in many counties in Iowa, several in Missouri and a few in Minnesota, laboring in over one hundred places and journeying over ten thousand miles, his expenses nearly equaling his receipts. He deeply felt the need of a better system and larger liberality in the support of the ministry; the need of more real spiritual life, personal faith and prayer in local church work, and a more definite order or code of rules for the government of the churches.

About the time of these appeals, Elds. D. R. Mansfield and Wm. Sheldon sent out a notice stating that the responses received to their inquiries showed a "widespread and eager desire" for a Western Conference "to unify and systematize our work in the great West." And they suggested that one be held near Foreston, Ill., in the spring of 1881, or at such time and place as would give general satisfaction. It was suggested by some that an Auxiliary Mission Society be formed and some steps were taken to this end by the Western brethren; while the A. A. M. Board asked Eld. Fassett to act as their agent in that field, thinking that he was the "right man in the right place," and authorized him to employ such laborers as he should deem best. P. S. W. Deyo also joined in the appeal and called on the brethren to rally once more; he had spent

a dozen years in missionary and evangelistic work and knew well the needs of the field, the urgent need of an awakening and a better support of the cause.

TWO CONVENTIONS

At the annual meeting of the S. A. C. Association in August, 1880, at Chelsea, Mass., Eld. W. J. Hobbs moved that the Board of Directors be instructed to call a National Convention of S. A. Christians for the purpose of considering a proper system of organizing churches and a declaration of principles and this was voted. In September the Board of Managers met at Boston and when the above vote had been considered, it was decided to hold two conventions, one in the East and later one also in the West, thinking thus to gain more fully the interest of the churches at large, and to unite the East and West. As a result of this action a convention was called to meet at Worcester, Mass., April, 1881. The membership was to consist of the delegates of the "late Association annual meeting, of Advent ministers in good standing co-operating, and one lay delegate from each church who is in harmony with the Association, with any others whom the convention may think proper to admit." It was stated that the conference "will be an open meeting and all interested in its objects are cordially invited to attend." The convention assembled as per call and had a recognized ministerial and delegate membership of eighty-one. It adopted the first general "Declaration of Principles," so far as we know, approved by the Advent Christian people; it also recommended a method of church organization and submitted an advisory church covenant. This declaration was given in sixteen sections, covering nearly the same points, but not so concisely, as the Declaration adopted in 1900, though it omitted any reference to the Sabbath question and in the

article concerning our Lord Jesus Christ, used the words, "The only begotten Son of God, having glory with the Father before the world was." It passed strong resolutions favoring the pastoral relation; urged that in connection with this, the circuit system be adopted as an aid to weak churches which might unite in such support; urged the organization and maintenance of Sunday-schools; appointed committees for the furtherance of this work and the selection and use of such literature as would aid the schools in interesting the children and teaching them the faith of the body, and also appointed six delegates to represent the East in the proposed Western convention and who were to express the sympathy and co-operation of their Eastern brethren.

THE WESTERN CONVENTION

Shortly after this the call for the Western Convention was issued by Elds. D. R. Mansfield and Wm. Sheldon, the same to convene at Foreston, Ill., with the church of which Eld. J. August Smith was pastor; to begin Tuesday, June 7th and continue over Sunday. Meetings were to be held on Sabbath, the fifth, by Elds. Fassett, Sheldon, Calkins, Mansfield and H. A. King. It was intended that this should be a great meeting of all hands, both old and young, "an eight-days of holy convocation unto the Lord," and invitations were sent out in all directions.

The convention duly assembled according to call and its membership comprised seventy-six ministers and fourteen delegates, including the largest number of Western A. C. ministers hitherto ever gathered, and there were twelve representatives from the Eastern States. Its officers were: Elds. D. Mathewson, of Chicago, president; William McCulloch, vice-president; Henry Pollard, secretary and Philo Hitchcock assistant secretary.

Elds. John Couch, editor of the *World's Crisis*, H. L. Hastings, editor of *The Christian*, and J. D. Brown one of the editors of the *Bible Banner*, were present.

This convention adopted a statement explaining and urging extended church and conference organization, and voted to recommend the same to scattered brethren for their instruction and adoption. It adopted a resolution calling for "Scriptural union and organization of our scattered forces, that we may henceforth work in concert, harmony and co-operation." The convention also adopted a statement calling for more earnest prayer for missions and the sending forth of laborers; for larger liberality in the support of the work and more regular and general solicitation of funds, calling upon churches, conferences, campmeetings and individuals to plan for the raising of larger mission offerings, the holding of mission meetings, and urging that "we need to raise from twenty to fifty thousand dollars annually to aid the work" among "the thousands and tens of thousands of all nations sent to our very doors, . . . and in sending the Gospel light and truth to the very ends of the earth." The assembly also adopted the same "Declaration of Principles" which had been set forth by the Eastern Convention at Worcester, Mass.

UNITING EAST AND WEST

A large and important committee was that comprised by Dr. N. Field, O. R. Fassett, H. Pollard, C. B. Fellows, A. E. Babcock, Wm. Sheldon, D. O. Hink, D. S. Clark, Wm. McCulloch, D. R. Mansfield, R. H. Bateman, A. S. Calkins, Geo. W. Wright, Philo Hitchcock, and P. F. Willoughby, which was appointed to draft a "basis or plan of a more perfect union between the East and West," and this committee was to confer with the Eastern delegation. Its report was adopted under the head of "Principles of Consolidation," between East and West, and its specific points were as follows:

1. We will unitedly comprise, sustain and labor in harmony with one A. C. Association; one A. C. Publication Society; and one American Advent Mission Society.

2. The annual meetings of the above Association shall be held alternately East and West. When held in the East, six delegates, chosen by the West shall . . . be empowered to cast the full number of votes to which the West is entitled. When the Association was held in the West the rule was to be reversed.

3. The Mission Society shall have an Executive Board, consisting of a president and ten members, five from the East and five from the West.

4. The Western department of the Executive Board shall have a treasurer, who shall receive and disburse the funds used in the West as per vote of the Executive Board.

Further items required that all Mission Society funds be used for mission purposes and for no others; that all agents and workers should be in harmony and co-operation with the Association, the Publication, and Mission Societies and in good standing in some conference belonging to or co-operating with said bodies; that five brethren be chosen at once to have charge of the Western work and funds until the next annual meeting of the Association. Wm. McCulloch, O. R. Fassett, H. Pollard, D. O. Hink, and J. Bower were chosen to act on this wise. A committee was appointed to prepare an address for distribution both East and West which should explain the union formed and its relation to the work of missions, and also to urge the importance of systematic giving. The address of the above committee was prepared by R. H. Bateman, and was a ringing call for a forward denominational movement in church organization, publications and mission labor and an urgent appeal for liberal giving to the cause.

THE AGREEMENT RATIFIED

At the regular annual meeting of the Association at Chelsea, Mass., 1881, a good delegation of Western brethren was present, and the constitution was revised and put into agreement with the "Principles of Consolidation" that were adopted at the Western convention, as before stated, and two districts, Eastern and Western, were formally recognized and the division line was named as the Western boundary of the States of New York and Pennsylvania; the Western district to include all those States and Territories west of said boundary, and the Eastern district to include all States and the Dominion of Canada east of said line; and the annual meeting was to alternate between the two sections. The officers elected this year were: E. A. Stockman, president; Frank Burr, secretary; Wm. Sheldon, vice-president; Ozias Goodrich, treasurer, and business agent. Three editors were chosen for the *World's Crisis*: editor-in-chief, Eld. John Couch; office editor, Eld. E. A. Stockman; Western corresponding editor, Wm. Sheldon, and an Eastern delegation was appointed, with alternates, to attend the Association annual meeting in the West the next year. The A. A. Mission Society also in its annual meeting changed its constitution so as to have both an Eastern and Western Board, each of which should have power to transact the executive business of the Society in its respective section or district.

MEMBERS AND FELLOWSHIP

In 1875 the word, Second, was prefixed to the name of the Association and the basis of membership was changed from delegates from the churches and all co-operating ministers to delegates chosen from co-operating Advent Christian Conferences and it was later felt that this narrowed

the Association, leaving out a number of ministers and some of the churches, and resulted in lessening the general interest in the Association and the attendance upon its meetings. The question of returning to the original basis of representation was agitated in 1880, and advocated in the *World's Crisis* by some of the leading brethren. This agitation was kindred to the views advocated by the brethren of the Bible Banner Association and others who were pleading for a broader fellowship and vision. But when the subject was called up at the annual meeting of the S. A. C. Association that year, action thereon was postponed by the appointment of a committee of five, who were directed to present the question of changes in the constitution to the next annual meeting.

The Western Convention gave some evidence that these latter principles of liberality were gaining ground, as those who accepted only the name Christian were received and recorded as members of the convention and the qualification of future membership was not limited to those who bore the Adventist name, but was extended to those who were in harmony or co-operation with the Societies and who belonged to "some conference or some well-organized church," each church being avowedly free to adopt such name as it pleased, only so it co-operated in the work represented by the convention. But when the annual meeting of the Association assembled and the constitution was revised, to harmonize with the two district plan adopted in the Western Convention as before noted, the above committee was due to report and the question of more liberal representation to be considered. However, the Advent Christian Conference delegate basis of membership was retained, though it was granted that Advent Christian Churches located in sections where there was no conference might have membership by the appointment of one

delegate. Thus the return to the original basis, and the broadening of the Association which was desired by some was not granted.

Further, the action taken in the convention, and in the Association, to have only one publishing society, was by some considered not only unfortunate, but unfair. Both Eld. C. W. Smith, president of the late W. A. C. P. Association, and A. Armour, its secretary, earnestly protested against this as unfair to the just claims of the Bible Banner Association, in view of the transfer to and the burdens assumed by the same, later writing at length their sense of duty in the case, the former appealing to the Association to reconsider this feature and they were not alone in feeling the unwisdom of this action.

LARGER POSSIBILITIES

As we look back on that season historically we are convinced that it was indeed a time of remarkable opportunity, the full measure of which was not recognized. Eld. Hastings, editor of the *Christian* and proprietor of the Scriptural Tract Repository, was present at the convention and, though having conducted for some years an independent, undenominational work, was one of the founders of the Association, and had contributed largely to the public interest and wide advocacy of the faith, through diligent toil, great sacrifice and the issuance of a large amount of publications. Also the Bible Banner Association represented a strong following of able men, as elsewhere noted, and one of the editors of its paper was present, Eld. J. D. Brown, himself one of the early officers of the Christian Publication Society, and said Association was an effective publishing agency, with missionary undertakings; it was issuing a strong and able paper and bringing out effective literature in the interest of vital truths.

There was also in the East, the Scriptural Publication Society, chiefly promoted and conducted by Eld. I. C. Wellcome, which had produced important books, such as the *Plan of Redemption*, and *History of the Advent Message*, and many publications. If each of these branches of the work could have been duly considered and heartily recognized on a basis of simple Christian equality and federated in a broad co-operative union—if such an effort had been earnestly made, the convention would have at least attempted, and may be, with sufficient love, faith and prayer, have accomplished a far greater task, an effort worthy of, and tending to vitally promote, a really great movement.

Some felt a burden and longing for this, but others were unable to get the vision and were zealous of smaller plans. The failure to cherish and attempt this larger union, the more strict adherence to the Adventist name and denominational lines, with the exclusive and formal recognition of but one Publication Society, caused considerable dissatisfaction and unrest to those who cherished only the name Christian, were anxious for a stronger publishing work, and concerned for a broader fellowship. Some of these struggled on as best they could, some remained independent of any denominational connection, a few soon sought affiliation with larger Christian bodies.

ENCOURAGING ESTIMATES OF THE CONVENTION

A. M. B. Graham of Arkansas, reporting the Foreston meeting in the *Bible Banner*, said: "Considering the diversities of character, opinion, and education, the convention was characterized by a very good degree of harmony, thought and feeling." He judged that the plan of union in labor and mission work gave promise of more vigorous action through the Association than had been witnessed in time past, and that a substantial gain had

been made in the direction of church order. Some months later after the annual meeting of the S. A. C. Association in the East, Eld. Mansfield wrote of the deep convictions which moved him to advocate and promote the calling of the Western Convention, of the spirit of the assembly, which in its attendance and harmony of action exceeded what he dared to hope for. That he might gain the opinion of others he corresponded with a number of the brethren in the West and their sentiment is well represented in the words of the secretary of the convention, now for many years well and widely known, Eld. H. Pollard, who wrote in a careful and conservative spirit:

"Doubtless the Foreston Convention was far from being perfect, yet it was certainly, in my opinion, a move toward better harmony, more thorough unity, and a more concerted and systematic plan of Christian work among Adventists, both East and West. I am not aware that . . . any injustice was done to any individual or association by any official utterance or act of the convention. Nor do I regard well founded any complaints or criticisms which would convey a different impression abroad."

By many the meeting was considered one of the most important ever held by the Adventists of the West, and auspicious of wholesome progress. If the larger possibilities were not secured, the centralized denominational movement was strengthened and forward looking plans and efforts, on this line were soon under way.

SECOND WESTERN CONVENTION

In the call for the Second Western Convention which was to be held in connection with the General Western Campmeeting at Amboy, Ill., in September, 1882, the officers of the Foreston Convention proposed that all the ministers of the Gospel throughout the West believing

in the speedy and personal second appearing of Christ, and being members in good standing of some Christian church or conference, or bearing a good Christian character in the community in which they reside, should be considered delegates to the convention; a similar provision was advised regarding lay delegates, and evidently these recommendations were accepted; but even with this plan the second convention recorded the presence of only sixty-two members besides the Eastern delegation. The need of closer union and more thorough organization of churches and conferences was reaffirmed but not much business of importance was transacted, this latter coming under the head of the Association which met following the convention and was composed of delegates on the basis of membership as adopted in 1881, and recognized forty-two voting members and fourteen visiting friends. Its most important action appears to have been its recommendation to the A. A. M. Society which resulted in the opening of the foreign mission board.

At the annual meeting of the S. A. C. Association in 1883, it was deemed best to secure a new treasurer and business agent of the Publication Society, and Eld. W. J. Hobbs was elected to this office. But after extended consideration of the question he declined to accept, and the Board of Managers later appointed Dr. James Hemenway to that position. The latter was quite reluctant to accept the task, but finally did so, was the choice of the Association for several years, and he served earnestly and efficiently. Eld. Hemenway was a very able preacher, having in this capacity rendered excellent service to the cause and was very highly esteemed by many friends.

Eld. C. E. Barnes, who had served the body for a number of years most efficiently as a stenographical secretary, as an editor and an able preacher, having come to believe

that he could hold and freely preach the Advent and related truths in the Protestant Episcopal Church, and having changed his views regarding authoritative ordination, the mode of baptism and its proper candidates, now left the Advent Christian ranks and united with said church, which was a serious loss. On the other hand Rev. J. H. Pettingell, A. M., a Congregationalist, soon came into close affiliation with the body, writing for the papers, attending conventions and campmeetings and finding joy and comfort in the cordial fellowship of those of "like precious faith."

A WESTERN BRANCH OFFICE CALLED FOR

At the annual meeting of the Association in 1884 at Amboy, Ill., after some discussion a committee was appointed to consider the question of a Western branch office of the *World's Crisis*. That committee was composed of J. Couch, M. Grant, F. Burr, H. Pollard, W. J. Hobbs, Wm. C. Stewart and Wm. Sheldon, and said committee after consultation recommended the Association to instruct the A. C. Publication Society to form and establish a Western office to be under the control of the A. C. P. Society, and under the management of the Western editor of the *World's Crisis*; also that we specially call upon our Western conferences to contribute funds to carry out the proposition. The report of the committee was adopted.

This year the A. C. Publication Society sought to induce the Bible Banner Association to consolidate its interest with those of said Society in one publishing concern, and a committee from the former society was appointed to meet a similar committee from said Association. This joint meeting took place in Worcester in November, 1884. But the members of the latter Association, who were present, did not favor the proposition as presented. They stated their conviction of the importance of an independent,

unsectarian paper, of its service as an organ of free speech, and of the need of its broad viewpoint, suggestive criticism and wider fellowship. Because of these views, by mutual consent, the effort for consolidation was discontinued.

It was also recommended at the above meeting of the Association that the Western division thereof have a Board of Church and Pastoral Supply, to consist of three widely known and prudent Western ministers, with advisory powers only, but who should seek to arrange weak churches into circuits, try to assign pastors for them by mutual consent, to correspond with unemployed preachers, and unsupplied churches, visiting the latter if need be, all for the purpose of promoting worthy church organization and efficient pastoral supply; reports of labor and results to be made to the Association at each annual meeting, and a plan of finance was proposed to provide for this work.

The question of a Western branch office was put before the readers of the *World's Crisis* by a committee appointed by the A. C. Publication Society to test it out on the financial side and they called for pledges from those interested to have such an office. It was thought by some that \$1500 would be needed to warrant the success of the project. At the next annual meeting (1885) the chairman of the above committee reported that no response had been received to the call for pledges for the proposed Western branch office, and they were not able to report any progress as yet in the effort. But some of the Western brethren were not at all satisfied with this state of things. An Open Letter appeared in the *World's Crisis* (Jan. 27, 1886) from Wm. C. Stewart, who had been appointed chairman of a committee which was raised at Manchester, Iowa, campmeeting, by twenty-six Western ministers, the committee consisting of one from each of the Western States, and they appealed to the Association to establish at the

earliest feasible moment a publishing office and a periodical in the West, and the committee was directed to solicit cash and pledges for \$1500 as a guarantee for the undertaking.

In this Open Letter the need of a Western Advent paper was urged (1) on the ground of wide extent of territory and large population; (2) the difficulty of having a paper, though a good one, published fifteen hundred miles from the heart of this great field; (3) other denominations saw this need and were on the field with their publishing plants; (4) there were brains enough and money sufficient if the interest could be awakened. Different views were recognized, some thinking it best to start a new paper; some thought a branch office of the *Crisis* would do just as well; others were in favor of moving the *Bible Banner* West; but all represented by this appeal were agreed that something further should at once be done to build up the cause.

The next month it was stated by the agent, Eld. J. Hemenway, that several communications had been received at the *Crisis* office from responsible and influential sources in the West, "urging that some measures should be taken to furnish the friends and the subscribers in the West with enlarged publishing facilities." He gave assurance that the Publication Society was willing and ready to do all in its power that was reasonable and feasible to meet the wants of the great West. And said, "... If the Western brethren are willing to take their share of responsibility the result will not be doubtful nor long delayed." However some of the Western brethren doubted the force of the above argument for a new Western paper, thinking that with the rapid mail facilities of the country the Eastern paper covered the field quite well, and that it was better to have one paper well sustained than two in a weak condition. Others called for moderation and careful action in the case that the whole field and work might be duly considered; and that

nothing partial or unwise be done. One able brother who had knowledge of conditions said there were many well-to-do Western brethren, who ought to give liberally of their large means to fully establish their own work or they must needs have barrenness of soul and spiritual failure, and he urged the forward move. Another suggestion was the enlargement of the *Crisis* even to double its pages or to put its advertisements of books, etc., into a separate monthly or quarterly issue. Some of the quite far Western friends sent protests against going to the expense of a new paper and publication Society West. Thus the matter was discussed pro and con by those both of the East and West.

Some time in the course of these events the *Bible Banner*, assured of liberal assistance, moved to the West and was established in 1886 at 91 South Green St., Chicago, in the old office of the *A. C. Times*.

SEEKING A COMBINATION OF INTERESTS

At the meeting of the Association at Aurora, Ill., in 1886, the following resolution was presented by the General Business Committee:

The Second Advent Christian Association of America in annual session at Aurora, Ill., Sept. 2, 1886, to believers in the near and personal Advent of Jesus Christ, *Greeting:*

Resolved, That as we believe the message we are called of God to present to the world is of thrilling interest, and should be presented as widely and emphatically as possible, and realizing that by united action we can more successfully do this God-appointed work than by fragmentary and disjointed effort; and to carry out to the fullest extent the pledges made at Worcester, Mass., and Foreston, Ill., relative to our publishing interests, and to prove to the common brotherhood that we have no selfish purposes at heart, and fully understanding that the great valley of the

Mississippi with its more than twenty millions of people needs a local publishing house: We hereby invite the *Bible Banner* to come into the S. A. C. Association and occupy the Western field and thereby prove to our people that with the *World's Crisis* in the East, the *Bible Banner* in the Mississippi Valley, and the *Advocate* on the Pacific Coast, we have all cause of friction in the work removed, thus giving us the power to appeal to our people successfully to come forward and, with greater potency and power than ever, do our appointed work.

W. J. HOBBS, *Chairman of Committee.*

This being adopted a committee of nine was appointed to confer with the Bible Banner Association to see on what terms they would enter this "open door" and unite with the S. A. C. Association. When it came to the meeting of the Bible Banner Association which was held in Chicago in October the chairman and secretary of said committee, D. R. Mansfield and W. J. Hobbs met the Association. After continued and serious consideration of the issues involved, the situation was found to be so complicated, that mutual confidence and complete good understanding was not secured and the Bible Banner Association, the attendance not being large, did not feel assured and justified in accepting the proposition as presented, and the offer was not accepted. The Bible Banner Association if it would come into the the S. A. C. Association was required to change from a shareholding company, to a delegate basis of membership, and to come fully under denominational limitation and control; and several of its members were strongly of the same conviction as in the Worcester Conference, of 1884.

Following the report of said members of the committee as published, the Board of Managers of the S. A. C. Association issued a statement, January, 1887, saying (after speaking of the appointment of the committee and the fail-

ure of their negotiations): "We do hereby recommend the calling of a convention of Western brethren for the purpose of considering the subject of forming an organization, as may be deemed best by such convention, by which a Western publishing interest may be established and conducted, said publishing interest to act in connection with the S. A. C. Association, and the Board suggested the names of a number of brethren in that section who might act as a committee to call the convention at such time or place as they might deem best. But the Western situation was somewhat complicated and we do not learn that a call was issued or that further definite steps were taken on this line for a season.

The *Bible Banner* continued as an independent but strongly Adventual sheet for some years, when, the financial aid proposed having been directed into other channels, and its patronage failing to increase in such measure as to warrant success, it was discontinued to the deep regret of its loyal supporters.

CHANGES IN THE EASTERN OFFICE

Dr. Hemenway accepted the position of business agent at quite a sacrifice for he was a successful practising dentist, as well as an able preacher, and having accepted he was determined to give the Society a better reputation as an effective publishing agency, with an office of high character. When he entered this work very few books had been published by the Society, but during his term he added a goodly number of books and also numerous pamphlets, and was preparing plans for enlarging the facilities of the Society, and widening the field of its usefulness, when (as it appears) so much objection was raised to his plans, that he resigned, feeling that he could not conscientiously continue without vigorously pushing the work. However,

for some time the energy and enterprise which Dr. Hemenway put into the service, continued to bear fruit, and considerable increase and improvements followed. After his resignation was accepted, Bro. C. H. Woodman, who had been serving as a clerk in the office, was chosen by the Board to be his successor, beginning the first of February, 1887.

At the meeting of the A. C. Association (in the East) August, 1887, the following resolution was introduced by Eld. J. Couch:

"WHEREAS: The great West has become an extensive field . . .

"WHEREAS: Our brethren in that field have long felt that the publication of a paper in the West in harmony with the Association . . . would be of a spiritual advantage to the great cause we represent, both East and West, therefore,

"Resolved, That if our brethren in the West shall deem it in harmony with the will of God and for the upbuilding of the cause of truth to publish and conduct such a paper in the West, this Association will give it its hearty sympathy and moral support."

Later a committee of seven was appointed to call a general Western convention to consider the question proposed in the above resolution and the committee appointed was as follows: Wm. Sheldon, D. R. Mansfield, W. J. Hobbs, J. A. Cargile, Philo Hitchcock, H. Pollard and Wm. McCulloch. At this time Wm. Sheldon, as Western corresponding editor, had a department on the editorial page of the *World's Crisis* and was writing freely. The A. C. Association at this session had an increased attendance, the largest it was said, yet on record; there being a voting membership of eighty-eight.

NEW PRINTING PLANT

During the year up to the annual meeting of 1888 steps were taken, through a committee appointed for that purpose, to furnish an outfit for a printing office at Boston, and enlarged quarters of two extra floors were taken on a lease, several presses were installed and it was thought that they could do their printing at a saving of twenty-five percent. of the former cost, and this gave them a job and music printing department or facilities. The fiscal year was begun with a balance of five thousand dollars in the treasury and this with the receipts of the year gave a total of over thirty thousand dollars the largest receipts hitherto recorded. The attendance at this annual session (1888) at Aurora, Ill., also increased there being a recorded voting membership of ninety-seven.

At this meeting after much discussion it was voted that the S. A. C. Association should recommend to the A. C. P. Society the issue of a

PROSPECTUS OF A WESTERN PAPER

that they pledge the columns and mail list of the *World's Crisis* in aid of the same, and appropriate at the earliest possible date a definite sum of money, to assist a Western paper for the S. A. C. Association, and that this be done before they create a Western Publishing Board or Society of any kind. A committee was appointed to prepare a prospectus, of the new paper, consisting of W. J. Hobbs, H. Pollard, R. H. Bateman, Philo Hitchcock and Andrew Armour.

In as much as the fulfillment of these proposals marked a new era in Western Advent Christian work, and brought about new developments in and new relations with the East, we will continue this narration in a later chapter.

CHAPTER X

EARLY AND MIDDLE MISSION HISTORY THE AMERICAN ADVENT MISSION SOCIETY AND OTHER EFFORTS

A CALL for increased mission activity in home and foreign work began to be earnestly sounded in 1861, by Eld. P. B. Morgan, who cited the self-sacrificing spirit and consecrated giving of the Moravians, whose annual contribution to this work was \$300,000—or an average of \$15 per member.

He urged the Advent Christian people to a like liberality and suggested the need of a missionary association to receive funds and carry on this work.

In the summer of 1865 there appeared in the *World's Crisis*, and the *Voice of the West*, a series of articles, written by W. B. Herron, calling attention to the new field open for missionary labor in the South, and urging the formation of a missionary society for the immediate purpose of conducting work therein.

At Wilbraham Campground, on Thursday, Aug. 24, 1865, a meeting was held to consider the formation of such a society, "with special reference to missionary effort among the freedmen." Eld. Joshua V. Himes was appointed chairman, Wm. B. Herron, secretary. The chairman in a few remarks urged the "great need and importance of such a society, and thought it best that it should embrace in its membership and operation the brethren of the whole land, East and West, uniting in one society and bending all their energies to the accomplishment of the work to be

done." He spoke of the new field now opened to the church, and then introduced Wm. B. Herron, who gave

THE ADDRESS OF THE OCCASION

We give but brief selections from his discourse:

" 'Go ye into all the world, and preach the Gospel to every creature.'

"This was Christ's last great commission to his disciples just before the heavens received him out of their sight. . . . It is of perpetual obligation; and every believer now, who, full of zeal for God's glory, asks: 'What shall I do for the salvation of souls?' hears, breaking from the cloud on Olivet, His farewell words: 'Go! preach the Gospel to every creature. Go! in person; Go! in your money; Go! gather a people for me at My coming; and lo, I am with you always, even unto the end of the world.'

"In obedience to this command His disciples then, 'went forth and preached everywhere, the Lord working with them and confirming the Word with signs following.' And to-day, a thousand missionaries among the heathen, are laboring for Jesus in the four quarters of the globe, many of whom have grown hoary-headed in the good work. . . . In this noble work they have endured privations, and pains and hardships; cold and hunger and nakedness; scorn and abuse and persecution; the loss of all things and death and martyrdom, for Jesus—comforted in all their trials, and cheered in the dying hour with the blissful assurance that, if they have *suffered* with Him, they shall also *reign* with Him."

He then gave a most eloquent and comprehensive description of the missionary field opened among the freedmen of the South, referring briefly to the character of the Rebellion and the emancipation of the slaves, and appealing earnestly in their behalf for a work of education and missions among them. As illustrating the needs of the South in general he spoke especially of Georgia, where in 1854,

including the youth between eight and twenty years of age, there were 150,000 whites without the rudiments of education, and over 380,000 colored, to teach whom to read was a crime punishable by the State laws. He said, "What a field for educational and missionary labor! . . . Their great needs are schools and missions, teachers and missionaries; shall *we* send them?"

In words of earnest pleading he urged the duty of supplying these needs and fervently called for workers and funds. Near the close he said:

"We can do little or nothing in this great work without associated action and organized effort. Let us, then, at once, and here, organize an Advent Mission Society, for the better accomplishment of the work which we have to do; and let us support it by large and liberal contributions, according to the ability which God shall give us, looking for our reward when the Judge comes and the books are opened.

"Every one has a duty to do in this matter. We shall not have long to work, at the longest; and there is no time to lose. What we do, let us do quickly, and well. So shall we receive at last, the Master's 'Well done!' "

THE SOCIETY ORGANIZED

At the conclusion of the above address a committee was appointed to draft a constitution for the proposed society, and at a meeting held on Aug. 26, the constitution prepared by this committee was adopted by an unanimous vote. The Society was given the name which it now bears, and its object was declared to be according to Article 2, of the constitution, "To promote the preaching of the Gospel of Jesus Christ in destitute places in our own and other lands, and prepare a people for His near coming and kingdom. Its special object—the evangelization of Southern freedmen." The following officers were chosen:

President, Joshua V. Himes, Mich.

Vice-presidents: S. G. Mathewson, Vt.; D. T. Taylor, N. Y.; I. C. Wellcome, Me.; S. P. Clark, R. I.; John Couch, N. H.; Wm. Sheldon, Wis.; Sidney Hall, Conn.; O. R. Fassett, N. Y.; H. K. Flagg, Mass.; J. D. Brown, Penn.; C. S. Sherman, Vt.; Dr. P. B. Hoyt, Ohio; Wm. McCulloch, Ill.; N. W. Wait, N. Y.; Randolph E. Ladd, Mass.

Corresponding and Recording Secretary: Wm. B. Herron.

Treasurer: Geo. T. Adams.

Auditor: Solomon Hovey.

Executive Board: J. V. Himes, Miles Grant, Solomon Hovey, Geo. T. Adams, A. W. Sibley, L. T. Cunningham, William B. Herron.

On the next day (Sunday), it was proposed that they proceed immediately to solicit funds and a call was made for \$1000 to be raised at the campmeeting. In connection with this effort Eld. Himes preached from Rev. 14: 6, 7, as the record shows, to an audience, it was estimated, of not less than ten thousand people, the largest assembly on the old campground for many years, and his discourse was a most earnest appeal for large missionary effort. One thousand and fifty dollars were raised as the first mission fund. It is thus evident that missions were given a large place in the program of that campmeeting and had a very warm place in the hearts of the leaders of those days.

The Executive Board held its first meeting on Aug. 30, at the office in Boston, when further plans were laid for the solicitation of funds and the prosecution of the work. The proceedings of organization, with the secretary's address, were to be printed in the *World's Crisis*, and the *Voice of the West*, and in tract form. To further awaken the people to mission work the Executive Board issued an address, urgently appealing to all to arouse and to help in the effort. It closed with these words: "God help us to 'occupy,' and do all the good we can in the great field, till

the Lord comes." The Board recommended the formation of branch societies in all the churches, with the appointment of collectors to gather funds and clothing. The spirits of the leaders were surcharged with enthusiasm, and their words on the old

RECORDS STILL FLAME WITH FERVENCY

At the direction of the Society conditions in the South were at once investigated, and work was opened up. The first annual meeting was held at Wilbraham Campground in 1866, at which forty-three ministers and thirty-one delegates were present as members of the society; the receipts reported for the year were over \$3000, and during the same year the society was incorporated. At this meeting Mr. Herron declined re-election and Eld. D. T. Taylor was chosen secretary. In 1867, Eld. A. W. Sibley, was appointed as secretary, which office he held until the annual meeting in 1891.

THE MISSIONS IN THE SOUTH

were carried on in St. Louis, East St. Louis, Compton Hills and vicinity, Memphis, Tenn., Osceola and Lagrange. In these schools and meetings over four thousand people and children received more or less instruction, several churches were organized, and a very fruitful work was conducted.

The teachers in 1866, so far as we can learn, were Miss Francelia F. Curtis, Mrs. M. K. Prescott, Miss Martha S. Butler from Connecticut, Sarah A. Bywater and her sister of Memphis, and Dr. I. I. Leslie who had been connected with the Nashville Mission of the American Millennial Association, but under the new society took charge of the work at Memphis and vicinity. The difficulty of securing any suitable place for the mission school and church in

the city led the Mission Board to make a strong appeal, in the spring of 1866 for funds to build a "Mission House and Chapel," and direction was given to Dr. Leslie to lease a lot for the purpose. The society appropriated \$700 toward the building and expected the freedmen and their Northern friends to help in the effort. In the summer of 1867 Dr. Leslie returned North for a time, but went back to Memphis in the fall and was given a very hearty welcome by the children and their parents and found the work prospering. Soon Elds. Himes and D. D. Reed, visited the city, and a large tent was pitched near the lot chosen for the Mission House, and the erection of the latter, a building of forty by sixty feet, was soon under way. This brought general rejoicing to the parents and children, and the freedmen pledged over \$250 in work and money, toward the building fund. Eld. Leslie reported an outpouring of the Spirit in 1868-1869 and many professed religion of whom fifty were baptized, and through the plain teaching of the Word the church was well established. About this time Eld. L. F. Cole was connected with this work. In 1869 the schools were received among the free schools of the city and their teachers were placed under the city Board of Education.

In 1868 the mission work at St. Louis, which was under the watchcare of Eld. H. K. Flagg, was so prosperous that an organization was formed called the "Missouri Advent Christian Conference," which included three churches, several Sunday and week day schools, and soon another church was added. The missionaries and teachers, sent by the A. A. M. Society, elders and unordained preachers of the churches, and delegates of the same, were members of the conference. Eld. Flagg was president, and the committee were: Isaac Lott, Sabra Fierce and Henry Pollard.

In 1869 Dr. Leslie was assigned to the St. Louis mission,

and there were said to be five freedmen preachers, who were laboring at different points, and with or through the conference were seeking to spread the truth among their brethren.

It appears from the reports that Eld. Flagg, Dr. Leslie and their helpers labored hard and faithfully among the freedmen, doing a Christlike work that should never be forgotten.

SUMMARY OF ITS EARLY WORK

In 1870, a report was made to the Society by its president, Eld. J. V. Himes, who frequently visited the missions, in part as follows:

"The mission in St. Louis, Mo., East St. Louis, Compton Hills and vicinity, had five day schools, which at one time were in successful operation with Sabbath Schools and meetings. . . . During about four years of labor our teachers and missionaries had under their tuition about fifteen hundred freedmen with their children, who enjoyed either shorter or longer terms in the school, most of whom were educated in the primary branches. This has been a real and permanent good, as they were enabled to read the Word of God, which was one of the objects of the mission. Besides the schools there were raised up four churches of the freedmen."

"The mission in Memphis, Tenn., has been continued between four and five years without interruption. . . . The school and Sabbath School under the direction of Dr. Leslie was among the largest and best in the city among the freedmen. . . . For a time, in the early history of the mission, we were cramped for room, which led to the building of the new chapel; on the opening of which our numbers and strength were increased nearly fourfold. In the last three years we have had much prosperity, specially in the school and church. . . . During the course of the schools in Memphis, Osceola, and Lagrange in the last four or five years, there have been nearly three thou-

sand names recorded of the freedmen and their children; and some three hundred names in the churches, many of whom are now scattered or dead. . . . The truth of the Lord's near coming has been scattered far and wide, and will take root in many hearts, and the results of these missions will only be known in the day of the Lord when He will make up his jewels."

Certain conditions in the South, such as providing education for the freedmen by the city, withdrawal of government aid from the mission schools, the preference of the freedmen for colored preachers and missionaries, are named as reasons why the Society concluded to withdraw from this special work in the South. In connection with the closing up of this work a testimonial, given by the freedmen and their children of the Advent Society of Memphis and vicinity on behalf of the elders of the church with the four deacons and one hundred and fifty-eight others of the freedmen and women, was presented to the Mission Society, stating in the most appreciative words the blessings received, and very heartily expressing their gratitude for the good work done among them.

In 1905, testimony was given by Rev. A. J. Sanderlin, principal of the Sanderlin Academy and evangelist of the Northern Mississippi, Western Tennessee and Eastern Arkansas Colored Conference, which shows that

THIS WORK WAS NOT IN VAIN

but that it is still bearing fruit. He said:

"As to the work that the Eastern Society did here in the South among the colored people, it is still alive, and will be until the King comes in His kingdom. We have several of the members living who used to sing and pray with Elds. Leslie, Himes, Cole, and others. I often hear them speak of those brethren. We have a church building in Mem-

phis on Seventh Street, that Eld. I. I. Leslie erected himself with his own hands, membership about forty or fifty; Eld. T. R. Montgomery, pastor, is doing effective and excellent work. We have no one whom the Society ordained. Eld. P. Oston died about ten years ago, the last of them. Now we have thirteen churches doing fairly well, preaching the last-day truths. We have a conference in fair shape, and a Bible Training School, which carried seventy students last session. As to myself and wife, we owe our conversion to the truth by reading tracts and pamphlets left here by the Society. So all the work here, you can safely say, is a result of the Eastern Society forty years ago, and is still going on, and we are glad to say that the money spent here among the colored people by the Society has not been wasted. It has been the means of many seeing the light and accepting the truth."

MISCELLANEOUS EFFORTS—FIRST WOMAN'S ASSOCIATION

In the sixties a goodly number of able women were very actively engaged in Gospel work connected with the Adventist movement and not a few of them were gifted and effective preachers. They soon banded themselves into an association and began to hold annual meetings in connection with the Wilbraham Campmeeting. At the camp session of 1867, in H. L. Hasting's tent, they formally organized under the name of the Union Female Missionary Association, and adopted a constitution and by-laws. Mrs. Anna E. Smith, a very gifted and active woman, an energetic and successful mission worker, served for a time as president. Mrs. E. A. Warren, Mrs. L. M. Stoddard and Mrs. H. L. Hastings were among the members. Mrs. M. McKinstry was secretary and treasurer. What was reported as the fourth annual meeting was held on the new campground at Springfield, 1868, which was largely attended, and many interesting reports of work done were given, a goodly number joined and liberal pledges were

made toward the work. Mrs. Smith, being pressed with other labors, requested release from being president, and Sister E. S. Jennings was elected to that office. Mrs. McKinstry was continued as secretary with Mrs. M. L. Durand as assistant secretary. Mrs. Smith was very active and successful in city mission effort in New York, the work being aided by the people generally in gifts for the poor; it was largely conducted on the prayer and faith line; was called the Star of Hope Mission and proved a great blessing to many souls. In those days some of the women were strong advocates of Woman's Rights; some of the brethren were not favorable to women preachers, some were suspicious of where unto this movement would grow, and owing to difficulties thus involved, the women became discouraged and after a few years, the Association was discontinued, but many of them rendered able, lifelong service to the cause.

It is said that for a time there were some twenty preaching women connected with this society, and that they published for a season a well conducted and interesting paper named, *Woman and Her Work*.

In 1866-1867 a Dorcas Mission was conducted in Philadelphia, by F. H. Burbank, who solicited gifts of money, clothes and food through the *World's Crisis*, and reported receipts in the same. It was a mission effort for the colored children from the streets in Philadelphia; a home, called Little Wanderer's Home, was opened for the homeless, with a day school for children and an evening school for adults. They had a Sunday-school of two hundred and twenty-five members; a dispensary was also opened for the treatment of the more simple diseases and ailments of the poor. At the end of twelve months they had cared for seventy-seven children, and all but a half dozen or so were orphans or fatherless. They also did relief work for others outside.

How long this mission was continued we fail to find in the records.

It is recorded that Mrs. C. Tuller, a devoted Christian lady, established a mission school for colored people at West Point, Kentucky, and for several years, aided by the A. A. M. Society and interested friends, successfully conducted the same, educating many and teaching them the Gospel, its blessed hope and the Lord's near coming.

HOME WORK AT LARGE

Following 1870, general home mission work was conducted by the American Advent Mission Society.

In 1871, 1872 and 1873 Eld. Wm. Sheldon labored in the South, the late P. G. Bowman was recognized and aided, also Bren. Himes, Smith, Green, J. A. Cargile, Hezekiah Davis and Eld. Brundage, were assisted in mission work in the Southern field, while Bren. Grant, Fassett, Reed and Wilson labored more or less in California; also aid was given to various missionary efforts in the Northern fields. In 1874, in addition to assistance given to labors in the South and on the Pacific Coast, aid was given to workers in Ohio, Michigan, Missouri, Kansas, Minnesota and Iowa. In 1876, the annual meetings of the Society began to be held at Chelsea, Mass., instead of on the Springfield Camp-ground, which was the successor of the Wilbraham meeting. Work was aided in 1878 in sums varying from \$19 to \$500 in nineteen different States; also in a small degree in Canada. In 1881 the constitution was revised, and provision was made for an Executive Board of eleven members, five of which should be chosen from the West and who should constitute the Western Board, and this Board was duly authorized to transact the executive business of the Society in that territory. The same year the Society sent

out an earnest call for increased activity and more liberal, systematic support of the work.

The report of the treasurer, as given in 1882, showed that the Society during the year just closed had aided twenty-one laborers, and assisted ten conferences in their mission efforts. From the beginning of the Society up to 1882, \$58,240 had been received, and of this sum only about \$600 had been applied to missionary work outside of America. The general work in the South was liberally encouraged for many years; up to 1889 over \$19,000 were dispensed in those States and generous aid was continued in later years. In 1900 the Southern Home Board was organized, and has since had charge of the work in that field. The sketch of the general Southern work is found in another chapter.

For many years the cause in the Middle West was largely aided. For some time after the organization of the Western Board, the Society contributed five and six hundred dollars a year to help its work.

A summary of the work of this Board for two years was given by its secretary, Eld. Henry Pollard, in 1884, in which he stated that,

"Thirty evangelists and mission workers of known good character and ability have been aided to preach the Gospel of the kingdom in fourteen Southern and Western States or Territories, whose labors resulted in 372 professed conversions, 234 restored from backsliding, 135 baptisms, and 164 subscribers to the *World's Crisis*, while thousands heard the message, received tracts, home visits or conversation and prayer." It was further reported that, "open doors abound. Colorado, Dakota, Montana and other fertile mission fields are calling us. With both hands they beckon us to send them men with tents to tell their people the true 'old story,' unmingled with ancient or modern fable." Again in the spring of 1887 he reported that "Success has attended the toil and sacrifice of Western

mission workers as never before, that fields of labor are multiplying and calls for workers are increasing more rapidly than we know how to supply. Donations have also increased . . . especially those from Western sources."

Yet the donors numbered but about a score above a hundred, and he called for a thousand and ten thousand to be as consecrated as those who had, out of toil and poverty, given for the work, as there was urgent need of larger funds and more extended labors—a need which we are sorry to say, was never adequately supplied.

Up to 1889 something over \$17,000 were applied by the Society in those States now recognized as the territory of the Western Association. The aid given in these different parts of the country, shows that the present success and standing of the cause in these sections is in part the result of the fostering care and assistance of the American Advent Mission Society, and indicates the vital importance of the missionary spirit and labor to the growth and increase of our people.

BEGINNINGS OF THE FOREIGN WORK

In the winter or early spring of 1880 the editors of the *Bible Banner* entered into correspondence with Capt. James Spence of India, and began sending him literature. A writer reporting the mission work in India for the *Berean Quarterly*, the organ of the Scriptural Publication Society, in which the report appeared in 1898, wrote:

"The work has been mainly supported by the Advent Christians in America; among these the Adventist brethren connected with the Bible Banner Association in Philadelphia, U. S. A., first came to help towards publishing the Life and Advent truths in the vernaculars of South India. Pecuniary aid from them specially helped us to publish the monthly, the *Bible Banner*, in Tamil and Telugu, which journal continued for about four years."

The correspondence opened in 1880 was continued, and the following incident will show God's leading therein. Bro. Christian Massillamani, an educated native believer, an employee of the London Mission, had been led into the faith of life only in Christ and was searching for friends of this faith, when to his surprise and joy he discovered an earnest advocate of the same view, which event he thus described:

"On the 24th of May, 1882, when I first called on Capt. J. Spence and had an interview with him, he was greatly surprised, and read to me a letter he had the previous day received from Mr. J. D. Brown, the secretary of the Bible Banner Association in Philadelphia, U. S. A., in which he had requested him to get a competent native to translate into the vernaculars the English tracts which contained the Life and Advent truths and publish them. This wonderful coincidence of Mr. Brown's letter and my application for help to print every month a tract in Tamil on the Life and Advent themes, seemed to be a Providential call. In the same evening we both knelt down and prayed to God for a blessing on our endeavor to spread these glorious truths in India."

A STIR IN THE GRANITE STATE

In 1880 Rev. F. L. Piper, then connected with the New Hampshire Conference, having studied the interesting foreign work of other denominations, became impressed with the thought that the Advent people, with their special message of the speedy coming of Christ and related truths, ought to share in this world-wide enterprise. This feeling deepened as he reviewed and prayed over the question, and at the Alton Bay Campmeeting in 1881, he conferred with several brethren regarding his growing convictions, and a few weeks later at the annual meeting of the above conference at which he was ordained, he presented the claims of the foreign mission work as they appealed to him,

and suggested the appointment of a committee which should devise such measures as seemed practicable and take up the work. The suggestion was favorably received by the conference and following a resolution to this effect, a committee was appointed, of which Eld. Albion Ross, was chairman, and F. L. Piper, secretary. Their plans did not anticipate the immediate sending of missionaries, but their efforts were given to scattering Adventual publications in the various countries beyond the sea. Some funds were secured for this work and through the secretaries of the various Mission Boards, the names of missionaries in different countries of the world were gathered, and from the offices of the *World's Crisis*, the *Messiah's Herald* and the *Christian*, various publications on the second coming of Christ were secured. These tracts were taken by the thousand to Mr. Piper's quiet home and with the aid of his companion, who was deeply interested in the work, thousands and thousands of pages were placed in bundles and were addressed to missionaries in all parts of the world. During that one winter he carried about twenty large basketsfull into the post office from whence they went broadcast over the earth, to many countries of Europe, Asia, Africa, South America, and to the islands of the sea. In each bundle of tracts was placed a printed letter conveying greetings to the missionaries, and inquiring regarding their interest in the soon coming of Christ. Many kindly responses were received from different parts of the world and from those of various communions, many of whom expressed a hearty interest in "the hope of the coming of the Lord."

OTHER TRACT WORK

For many years Eld. I. C. Wellcome of Maine took a very deep interest in foreign tract and mission work, and

actively engaged in sending Adventual literature to several countries across the sea.

Writing in 1882, he thus describes a branch of his work:

About 1870 a few Swedes, in Illinois, were converted to the faith of the Lord's coming, and beginning with scanty means, translated and published in the Swedish language several of my works, and those of others. In 1881 they opened correspondence with me, asking the privilege to translate more, and my aid to publish more extensively. I had no funds of my own, but the Lord had, and I promised them help. They then organized the "Swedish Biblical Tract Society," with its business head and printing office at Bishop Hill, Ill. Bro. John Chaiser, agent. Myself, treasurer, Yarmouth, Me. Also Bro. P. A. Karnel, Concordia, Kan., treasurer for the far West, I then sent out several thousand circulars, with sample tracts, to our brethren in the faith, asking for money to carry on this work among the Swedes, and other nations also.

This appeal brought a considerable response in funds, and a flood of inquiries regarding the work. Eld. Wellcome labored freely and diligently in this effort. He reports a list of twenty-five tracts, both doctrinal and practical, that had been translated into Swedish, and further states:

About thirty thousand of the above pamphlets and tracts have been already published and sent to many of the seven hundred thousand Swedes in America. Many have gone to Sweden, where they are gladly received; some to Swedes in Egypt, France and England. The Lord has blessed them to the good of many already. A wide door is opened in Sweden to circulate these tracts, as well as in America.

He was also engaged in having works translated into other languages, to be scattered widely in this and other lands, and several translations and considerable distribution was

effected to this end, the full results of which will only be known in the harvest day.

Through these endeavors

A WIDESPREAD INTEREST WAS AWAKENED

in carrying the Gospel of the kingdom or the Advent message, into all the world. In 1882, the annual meeting of the general societies was held at Amboy, Ill., and Eld. Piper was present as a delegate from the New Hampshire Conference, and worked earnestly in these meetings for a forward move on missionary lines. At this meeting of the Mission Society, which was its seventeenth annual session, the following resolution was received from the S. A. C. Association:

"WHEREAS: We believe there is imperative need of the extension of our field of labor, in the promulgation of the speedy advent of Christ to the nations of the earth; therefore

"*Resolved*, That we recommend the opening of a foreign department in the American Advent Mission Society, such department to be denominated the Foreign Board of said Society, and to consist of seven members chosen from the East and West; such Board to be independent in its department from home work, and to be sustained in its appropriations by funds raised and designated by the donors for this purpose."

It was also recommended that a quarterly journal of a prophetic and missionary character, be issued and circulated among the missionaries of foreign lands and home fields; that two or more men be chosen to travel and collect funds for the mission work; that tracts be translated into foreign languages, that the good news of the coming Redeemer may be read by the nations of the earth in their own mother tongue, both in our own and foreign lands. In accordance with this recommendation, which was adopted

by the Mission Society, the following amendment was made to its constitution:

In connection with the home work of this Society there shall be

A FOREIGN BOARD

consisting of seven members, chosen from the East and West, whose duty it shall be to devise measures, collect funds, and push in every laudable way, consistent with the general interests of this Society, the last great work of publishing and proclaiming the speedy coming of Christ in all the world. This Board shall be chosen at the annual meeting of this Society.

In harmony with the above, the following brethren were chosen to constitute the Foreign Board: Elds. Albion Ross, John Couch, F. L. Piper, H. H. Tucker, W. J. Hobbs, O. R. Fassett, D. Webster. This marked the broadening of the spirit and aims of the Society, and the formal introduction of its work for foreign missions. The first step taken was the issue of the *American Quarterly Journal of Prophecy*, of which Eld. John Couch was appointed editor. Bro. F. L. Piper served the Board as active secretary and business agent. After developing plans and bringing out two issues of the *Quarterly*, he resigned from the board, owing largely to the death of his wife, and Eld. H. H. Tucker was chosen business agent and secretary of the same, and in his report to the annual meeting in 1883, he stated that the *Quarterly Journal of Prophecy and Mission Advocate* had been issued and circulated as recommended, and twenty-five thousand copies, amounting to eight hundred thousand pages, filled with the message of the Coming One, had been sent to foreign lands; that he had come into correspondence with parties in India who would co-operate in publishing and distributing tracts in various languages among the people there.

Later Capt. James Spence and C. Massillamani became engaged as workers for the Society and continued as such until 1892 or 1893. In 1886, the report shows that they had by correspondence secured about twenty workers in different countries so that tract distribution together with some Gospel services were being maintained in Italy, Ireland, Sweden, Scotland, England and India. By the living voice and printed matter the message was being made known in five different languages. Some 6,203,049 pages of tracts, books, and journals having been distributed that year among teachers, students, and people of all ranks. This was a revival and extension of that spirit which prompted the early Adventists to send their publications to the ends of the earth and that promoted the mission to England.

THE EARLY WORK IN INDIA

As a result of the letter from Eld. J. D. Brown and the interview between Capt. Spence and the native evangelist, C. Massillamani, as before referred to, the Tamil monthly, called the *Bible Banner*, was first printed in July, 1882, and sent out for free distribution. It was also published in the Telegu language and its issue was continued for about four years. This was the beginning of a missionary work which has been carried on in that country from that day to this. The late Eld. I. C. Wellcome and the Foreign Board of the American Advent Mission Society soon became interested and assisted in the enlargement of the work. In 1886 or 1888, C. Massillamani, who was a most able scholar, devout believer, and faithful worker, at the request of the American Advent Mission Society, and on the advice of Capt. Spence, gave up entirely his connection with the London Mission Society in Travancore, and removed to Madras, where he established a publishing headquarters.

and tract repository and became the paid agent of the above society. When the work was wholly taken up by the Scriptural Publication Society (about 1893) under the care of Eld. Wellcome, he served as its agent for a number of years. For a time their tracts and pamphlets were printed on hired presses, but they soon felt the great need of a press, and appealed to their friends in this country through Eld. Wellcome, and assistance being given a press was soon sent forward which arrived in Madras in the beginning of 1888, and printing operations were more successfully prosecuted from that year onward. All of this work was conducted under the supervision of Capt. Spence, a deeply interested and most faithful servant of the cause. He was the first known Adventist in India, and became one by reading a small pamphlet that was sent to him from America.

About 1892 an educational work was begun by opening schools for the Pariahs, a neglected, low caste, or outcaste people, in whose assistance the government and missionary societies soon after this became much interested. Among the schools first started was one at Renigunta and another at Egmore.

Some further account should here be given of the chief native worker, Christian Massillamani, whose labors were of vital interest and great value to the cause. According to *Church History in Travancore* by C. M. Agur, B.A., as quoted by Chas. W. Wentworth, when secretary of the A. A. M. Society, this missionary belonged to the first native Protestant family in Travancore, was the grandson of the first convert, and was born in 1833. He was a student of Nagercoil Seminary and received his education under Rev. Mr. Whitehouse. He labored for the London Mission Society in India for thirty-five years, rendering effective service. His literary efforts were said to be even

more distinguished than his evangelistic labors, he being a voluminous writer and a poet of very high order. According to the same authority he retired from the London mission in 1888 and became a missionary of the A. A. M. Society in Madras, and agent of the Scriptural Publication Society, and created a permanent Tamil Christian literature on Life and Advent themes and other cognate subjects. Mr. Agur speaks of his "noble work" and of the great assistance he received from Eld. I. C. Wellcome and Capt. James Spence. Mr. Massillamani died at Nagercoil in August, 1898, and his death was a grief and a heavy loss to the Advent mission cause in India. Another highly esteemed native worker was Apollos P. Daniel, brother-in-law of the aforementioned, who rendered for long years, diligent and acceptable service, looking after the schools, preaching and widely distributing the literature issued from the press that was furnished the mission through and by the Scriptural Publication Society.

The death of Eld. I. C. Wellcome occurred in 1895, and a few years after this at the annual meetings of 1899, the Scriptural Publication Society transferred all its home and foreign interests to the Advent Christian Publication Society, and the said last Society transferred all the foreign missionary work to the American Advent Mission Society, excepting a few schools which had been previously given to the care of the Woman's Home and Foreign Mission Society. Soon the publishing office in India was removed from Madras to Bangalore, and in 1901, the following statement of the work, as then appearing in the Madras directory, was furnished to the secretary:

AMERICAN CHRISTIAN ADVENT MISSION

Hon'y Secretary and Treasurer

Capt. J. Spence, Bangalore

Paid Workers.—Evangelists and Tract Distributers, 3;

Schoolmaster, 1; Schoolmistresses, 2; Voluntary workers, 24.

I. Publishing work of this Society in India commenced in July, 1882, and its object is to enlighten the people on Bible truths, especially on those relating to the Life only in Christ, and His personal Second Advent to reign in His kingdom on earth. Headquarters with Press and Publishing House, No. 2, Coles Road, Cleveland Town, Bangalore, where Life and Advent literature is printed and published in seven languages—English, Tamil, Telegu, Malayalam, Kanarese, Hindustani, and Persian. The literature, including *The Advent Christian Review* in English, is gratuitously distributed by paid and unpaid workers in Madras, Calcutta, Bangalore, Secunderabad, Poona, Trichinopoly, Travancore, Coonoor, Pulicat, Vellore, Nellore, Madura, Ceylon, Burmah, Natal and other places. This Society has, since its commencement in 1882, published in five languages 22,509,800 pages of tracts—in Tamil 11,658,800; Telegu 3,730,000; Hindustani 586,000; Persian 224,000; English 6,311,000.

II. Evangelistic work of this Society commenced in 1886. Since then the Life and Advent truths have been extensively preached by the paid and the voluntary workers, and through the wide circulation of the numerous tracts and pamphlets.

III. Educational work of this Society commenced in 1892, with the object of affording a sound elementary education of secular and religious nature to the children of the Pariahs and other poor classes. The Mission has two day schools and two Sunday-schools, where about 100 pupils, males and females, get free education.

IV. In connection with the A. A. M. Tract Repository, there is a Selling and Lending Library at No 2 Coles Road, Cleveland Town. Books, pamphlets, and tracts on Life and Advent topics are to be had by the poor on loan, and to all others at cost price.

Other publications and issues were soon added to the number above given, some other schools were opened, the

work being steadily continued and increasing with the passing of the years.

This work as received by transfer, was continued in India under the management of the A. A. M. Society until 1906, when a new plan of relations as worked out by Secretary Davis of the above Society and the W. H. and F. M. Board, and approved by the Boards of both Societies, was agreed to and adopted by all concerned. This branch of work was then placed in the care of the Woman's Home and Foreign Mission Society, which was to act as an agent for, and report to the Society making the transfer. This work has been carried forward jointly with the other work of the Woman's Society, and has continued to prosper to the present time.

THE MISSION TO AFRICA

The first American missionaries to go out to the foreign field from this people were Stanley S. and Lillian A. Harvey. The former sailed for the Congo in Africa, October 1, 1891, and the latter for the same destination on April 7, 1892. The Mission Board was not disposed to assume the financial obligation of this new mission, hence the effort was largely in the form of an individual enterprise, encouraged by various friends who were deeply interested in foreign work. Bro. Harvey visited a number of churches, and being aided by these and the friends who had become interested in his going, the necessary funds for passage and outfit were secured. A farewell meeting was held in the Boston Church on Emerald Street, of which Eld. F. L. Piper acted as chairman. Among the speakers were Dr. A. J. Gordon of whose Training School Bro. Harvey had been a student for two years, and in whom he was much interested. A few days later, F. L. Piper, accompanied by H. H. Tucker, bade the heroic Harvey adieu, and were the last to see him as he

left our shores. Arriving in Africa he founded a mission station at Sumba, south of the Congo on Portuguese territory in the midst of the Asalongo tribes, about ten miles from Mukimvika, a Baptist station on the lower Congo. This mission, while started as above stated, was later taken up by the Mission Society and its Board.

In 1892, Mr. Harvey was joined by his wife, and also by L. B. Rockwell and wife. After the building of the mission station, and owing to sickness, the latter two returned during the following year. Mr. and Mrs. Harvey continued to work alone until the summer of 1895, when they were joined by Mr. and Mrs. James W. Russell of Springfield, Mass. The next spring when starting on their return to the United States for a furlough, and having stopped for the night at Boma, the Steamer Matadi was blown up by the explosion of gunpowder, and the weary missionaries suddenly fell into that rest from which only the Master's resurrection call will awaken them. This was utterly sad and shocking news to the friends at home and their loss was almost a fatal blow to the work they had established, and yet the work gave some promise of fruitfulness under the diligent labors of Mr. and Mrs. Russell. But circumstances later arose which made it imperative that the mission should be reinforced with new workers and receive a stronger financial backing to warrant success. Being unable to secure the workers, failing in financial support, and there being considerable opposition to the continuance of the work, it was finally abandoned and negotiations were entered into for its transfer to the board of the Baptist Missionary Union. There was a difference of opinion regarding the wisdom of the location chosen for this missionary effort, but there could be only one just opinion regarding the pioneer missionaries. Those who knew them well testified that no truer or more loyal followers of the Advent



STANLEY S. HARVEY



LILIAN A. HARVEY

faith, or self-sacrificing toilers in the work of Christ, have ever graced our ranks. Their memory has been cherished through the years as a veritable benediction. They with the other toilers on this field will receive a just reward at the hands of the Great Master.

It is evident that the Congo field has proven somewhat difficult for the Baptist Union, but they have persevered, and in some sections have secured very gracious results. The commission which was appointed by the American Baptist Foreign Mission Society, and which, having made a thorough canvass of the Congo field, reported in 1910, said: "The Commission recommends that all talk and thought of withdrawal from the Congo be abandoned. A good work has been done and is in progress. The duty is to conserve and develop what we have and reach out in order to get more." Speaking of Mukimvika, which was near our station, the report says: "A large hospital, which gives some ten thousand treatments a year, is in operation; the station is equipped with bungalows, outbuildings and chapel. . . . It is imperative that a man for evangelistic work be stationed there. If this is done, expansion is possible in the territory to the south. Dr. Lynch estimates the population to be reached at twenty-five thousand."

Through the work that has thus been continued in that section, we may hope that some reaping will result from the seed sowing, the labors and loss of our missionaries there, especially since it is a law of God that His Word and the labors of His servants shall not return to Him void.

OTHER SKETCHES OF THE HOME WORK

When the Society began to take up foreign missions it did not lose its interest in the home work, but rather a zeal for the latter was greatly quickened. We have before given a summary of the aid extended by the Society in previous

years to the work in the South and West. After the organization of the present Western Publishing Association in the early nineties the territory allotted to the home work of the American Advent Mission Society, covered only the Eastern and Southern States, and the Provinces, to and parallel with the western line of Pennsylvania, north and south.

Of two branches of the Eastern home work we wish to give a larger record. About 1889, Eld. H. W. Davis, who had with the assistance of others done effectual evangelistic work in the Province of Quebec, in connection with the Canadian A. C. Mission Society, had his attention turned to the great Province of Ontario, throughout which there was scarcely an Adventist and where the news of the Coming Kingdom had not recently been heard. Especially was this true of its eastern section. Eld. Davis took with him a large Gospel tent for meetings, and one or two small tents in which he, his family and helpers lived. He entered this district in the vicinity of Cornwall on the St. Lawrence River and labored in various places about Osnabruck. Through this section he labored for a number of years, during which tent meetings were held over a wide extent of country and in a large number of places. Many were brought into the faith and some churches were established.

He was assisted in this work by F. W. Fairbanks, W. W. Ross, H. T. Jackson, F. K. Ranger, F. L. Richardson and wife, and later by L. D. Buro and others, and occasionally by brethren from the States. This field was early taken over by the A. A. M. Society, as the Canadian mission wished to confine its efforts to other localities. This campaign was followed up some seven years, during which three churches were built and L. D. Buro was brought into the ministry. Then the effort was transferred to Stock-

holm, N. Y., and vicinity, where a small church was gathered and a chapel built. In 1894 these churches, with that of Massena, which was established in earlier days, were organized into the Advent Christian Conference of Ontario and Northeastern New York, which included in its territory the Province of Ontario and that part of the State of New York lying north of a line running from Watertown to Plattsburg. The officers elected were president, Eld. H. W. Davis; vice-president, Eld. G. D. Stearns; secretary-treasurer, W. F. McNairn. The report recorded the presence of five ministers and nineteen delegates from the churches. This work has proved a permanent addition to the cause.

A GLIMPSE OF GENERAL HOME WORK

The secretary of the Board, F. L. Piper, in giving his report at the annual meeting in 1896, while not undertaking a careful tabulation of definite results, summarized the efforts as follows: "Tents in the field maintained or aided by the Society, nine; different localities covered, about twenty, or more; besides this numerous evangelistic tours to Nova Scotia, New Brunswick, and the South have been instituted or aided. We have not the returns from all of the fields, but so far as received, the number brought to Christ, is about eight hundred, and the number of baptisms is over three hundred and fifty. Besides this, quite a number of churches and Sunday-schools have been established."

THE CATSKILL MISSION

About 1887, the remaining members of two families, which had previously moved into this section from the State of Connecticut, H. D. Cook, and Sarah L. Marks, became anxious that the heart-stirring truth of the Lord's coming

and kindred doctrines should be preached to their neighbors and friends. To this end they had made several efforts to secure preachers from some of the New England States, especially from Connecticut, but without avail. As a last resort an urgent appeal was made to Secretary Sibley of the Mission Society, and as a result of this Eld. M. R. Miles of Wolcott, Wayne County, New York, a successful evangelist and worker, was assigned to this field. After laboring a few weeks, the interest was such that it was thought best to organize a church, which was done Nov. 30, 1889, at Dry Brook. From this and later efforts the work spread to other towns among the mountains.

While a new church was being erected at Dry Brook, Thomas Feltman was convicted of the truth as presented and began a diligent study of the Bible. Feeling the woe upon him in 1892, he began preaching the Gospel and holding services as the way opened. At the first service in the new church in 1894, he was set apart to the ministry by ordination. He soon extended his labors into other sections of the Catskills and his efforts were blessed in the conversion of many to Christ and the faith. In due time other churches were organized and the work was reinforced by the assistance of William C. Churchill, and later by George Armstrong, Alexander Braisland, and others. Eld. M. R. Miles made occasional visits to this field and greatly assisted in evangelistic efforts and in giving counsel regarding the extension of the work.

The A. A. M. Society continued its assistance here for many years until the work was assured a fair measure of self-support and extension. In 1897 a conference was organized. At its annual session in 1909 six churches reported having a total membership of two hundred and fifty. Meantime several new and substantial chapels had been built, a most promising work opened at Arena, and

more recently other fields have called for the message and workers. A successful campmeeting has been held for several seasons, and if the field could be manned with a sufficient force of efficient workers large results would be obtained, but those already secured show a gracious reaping from the patient and faithful sowing. Those who have visited the field from time to time have had a glimpse of what it meant to Eld. Miles, Feltman and others to travel over those hills and mountains year after year, with hearts burdened for the salvation of souls, and will agree that these workers have a right to be enrolled as veritable missionaries of the Cross and good soldiers of Jesus Christ, who have endured hardness with good courage and without complaint. They rejoice that when the saved are gathered from all lands a goodly number will come from the Catskill Mountains as a result of their faithful labors and of the work which was for many years assisted by the Mission Society.

In 1901, a request came from Toronto, Ontario, that Adventist work might be opened in that city, and through the interest of a brother a mission chapel, with Sunday-school annex, was available for this work and Eld. H. W. Davis was assigned to this field. The beginning was difficult but the work was faithfully followed up with the result that in time a church was organized, a substantial brick chapel was built, and now we have there a growing church prospering under pastoral care, and the work has also continued in the other places referred to, there being six churches in the Ontario and Northeastern New York Conference in 1912.

In 1902 the A. A. M. Society, in addition to the Catskill work, aided a Portuguese mission at Taunton, Massachusetts; a struggling church in Nashua, New Hampshire; evangelistic work in Northern Vermont and Canada through S. Clark and F. W. Fairbanks; the above work in Toronto,

and other efforts in northeastern New York and Ontario to some extent; also in northwestern Pennsylvania, and, through the Southern Mission Board, aided four evangelistic workers in the South. The more definite results of its efforts in recent years are seen in the establishment of a growing church in Toronto, Ontario, Schenectady, New York, and Lisbon, New Hampshire, and also, in co-operation with the Western Home Mission Board, the growing church in Detroit, Michigan. It should be remembered that in recent years the territory of this Society's home mission work has been limited by the western line of Pennsylvania, and since organization of the Southern Board the southern line of Maryland; that also within this territory there are conference mission boards or committees and one State mission society, and some of these entirely care for the work in their respective fields, while each conference is expected to promote evangelistic and mission effort within its territory, the responsibility of the Mission Society being mainly to open work in new and destitute fields or to aid these conference efforts.

HOME MISSION WORK IN CONFERENCES

Reference has already been made to several Western Conference Mission Societies, also to the Canadian A. C. Mission Society which was organized in 1886 and was later merged into the conference of its territory. We here refer to a few more efforts on a kindred line. Deep interest in foreign missions, often by reflex action or otherwise, stirs to new and more earnest efforts in the home field. In 1891 Eld. I. C. Wellcome (through the Scriptural Publication Society) was conducting correspondence mission work in India, Burma, Ceylon, Italy and Sweden and was desirous, yea had long prayed for the Lord to send some

Adventist missionaries into foreign countries. With this spirit stirring in the hearts of this brother and his co-workers it was quite natural that in 1891 members of this conference, to further stimulate and systematize their efforts, organized the Maine State A. C. Mission Society with Eld. I. C. Wellcome, president, O. S. French, vice-president, E. O. Dinsmore, secretary, and L. D. Small, treasurer. This Society has usually employed an evangelist; it has been the means of raising up several churches, of strengthening others, of fostering the mission spirit, and up to 1917, it had put about \$14,000 into Gospel work in the State, besides their regular church work and a considerable support by the churches of foreign missions.

In 1893 a spirit of aggressive effort was revived in the Hoosick Valley Conference, a mission committee and evangelist were appointed, and the work was vigorously prosecuted for a number of years, with some very gracious results, and this earnest effort of a small conference stimulated more zealous labors in other quarters.

Conference work was rather feeble in Connecticut until 1897, when a new spirit was aroused, a new mission committee was appointed, and an earnest campaign was inaugurated. Bro. E. S. Raymond was chairman of the committee, and C. H. Sweet was evangelist. This plan of effort has been followed up through the years, and at times has been most energetic and successful. Large sums of money have been raised, many tent and protracted meetings have been held, quite a number of churches have been aided, some new ones have been raised up and a spirit of love, life and zeal has characterized the conference. It has a live and growing campmeeting at Plainville, Conn., and because of its zealous spirit, a portion of Western Massachusetts has in recent years been included in its conference bounds.

GENERAL MID-WESTERN WORK

The Western Mission Board, which was provided for in the early eighties, was elected from year to year by and at the annual meeting of the A. A. M. Society and this order continued until 1899, when the Mid-Western brethren asked of said Society the privilege of independent action in electing their Mission Board, and this request was readily granted. At the same time the by-laws of the Mission Society were revised in harmony with this action and henceforth the Western Mission Board has been elected by the W. A. C. P. Association and reports to the same, and is wholly occupied with home mission efforts. It is worthy of record that wherever, East or West, vigorous, diligent, persevering and sagacious efforts are put forth, the cause is thereby quickened and enlarged—it is therefore of vital concern to the cause in all our land, and to the continued support and growth of the foreign work, that the home mission effort be strenuously and successfully prosecuted.

EVANGELISM

In the early days of this people there was much of itinerant and evangelistic labor, Elds. Himes, Burnham, Hastings, Fassett, Munger, Grant, Boutelle, in the East; Elds. Morgan, Pratt, Chandler, Mansfield, Sheldon, in the West, and many others in these and other parts of the country, were abundant in evangelistic efforts, especially in their earlier years, working diligently to win men to the Christ and the truth. The burden of labor for souls was heavily upon them and they were masters of appeal and persuasion, and it has ever been a characteristic of this branch of Adventists, that they have been an evangelistic rather than a proselyting people. But there have been

other conspicuous examples of such laborers whose work has not before been narrated, to whom some reference should be made, and who, with those above named, are most worthy to be listed as

EVANGELISTS AT LARGE

A man of wide, effective labors and blessed memory was Eld. John G. Hook. He began preaching in 1842, and early included New Hampshire, New York and Michigan in his circuits; was engaged in mission work in the city of Boston for eight years; began tent work in 1853, and in addition to the above States labored in Maine, Massachusetts, Connecticut, New Jersey, and California. He preached long and with large results in Nova Scotia. His work led him into twenty-four States, and into over a hundred of the chief cities of the country and to some of the islands of the sea. He preached in all sorts of places, canal boats, fishing smacks, steamships, railroad cars, kitchens, barns, halls and churches small and great; on the streets, in tents, and in baptismal waters. He is said to have traveled over 300,000 miles, and to have baptized by immersion, from two to three thousand converts, probably the latter number. He was in the active ministry fifty odd years, and was greatly loved by his fellow citizens of Concord, New Hampshire, where he held residence for over sixty years, and many in different circles joined in loving tribute to his memory, when he passed away in April, 1889. His hearty, unique, "God bless you," will be long remembered by thousands throughout our land, as it was a real benediction to many troubled hearts.

Another character of rare gift and exceptional service, is Eld. Geo. W. Sederquist who though having served successfully in several pastorates, is chiefly known and loved for his evangelistic labors. During fifty years of

ministerial service; which began in 1865, he has preached extensively in Nova Scotia, his native Province, Maine, Massachusetts, New Hampshire, Connecticut, quite widely in New Brunswick, Rhode Island, Vermont, Florida, and California, at several places in Washington and British Columbia, and in lesser measure in six other States. His labors in Nova Scotia, in the South, and on the Pacific Coast being perhaps the most notable of his career. He has been blessed with a very fruitful ministry, having baptized over a thousand persons, and it is said that many more were converted as a result of his personal and public work. He was not only graced with an excellent gift of song—but has written scores of helpful hymns and composed numerous inspiring tunes, which echo in home and church throughout our ranks. God graciously led, kept and used this dear brother and his name is precious in many homes, churches and States.

Eld. John A. Cargile rendered notable service in evangelistic labors, but reference to his work will be found in the following chapter. Scores of other workers are worthy of honorable mention for services as public or conference evangelists, or as laborers for the Mission Society or Boards, but space forbids further narrative on this wise.

PROPHETIC EVANGELISTIC ITINERARY

Brief reference has previously been made to the abundant preaching of prophecy, and the quite general use of symbol charts in the ministry of this people, and while we cannot allow an extended presentation of this notable and effective form of teaching, which has been used by hundreds of the preachers of this faith, yet we must briefly mention a couple chief examples of its practice. Eld. Miles Grant after his earlier evangelistic labors, preached far and near on his great chart, which was wide and very long—and was hung



GEORGE W. SEDERQUIST



L. C. MCKINSTRY



MURIAM MCKINSTRY

up at campmeetings, in churches of different denominations and in large public halls; it was a veritable map of history, being founded upon, and largely a reproduction of Adam's great Historical Chart, or long scroll of parallel and epoch making lines of world history, and Eld. Grant had a very live, lucid and interesting way of presenting prophecy with its double witness to ear and eye, and thousands were greatly enlightened and helped by his teachings.

Another rare gift on this line was that of Mrs. M. McKinstry, widow of the late Eld. L. C. McKinstry, with whom she was a companion in Gospel labor for many years. While in a joint pastorate at Beebe Plain years ago she deeply felt the need of some new form of teaching to arouse larger public interest, and to this end she outlined a course of lectures on prophecy and history. These were so much appreciated that she was invited to give them in other places—this went on for two years, when, upon request and after much further study, she wrote out the lectures and they were first published in 1883 by Eld. McKinstry under title, *The World's Great Empires*. The book was, later taken over by the A. C. Publication Society and the fifteenth edition (of one thousand each) is now on sale. Mrs. McKinstry with her large chart delivered these lectures with such marked ability in hundreds of towns and cities, that she has often been called on to repeat them several times and at this writing is still in receipt of many calls from old and new fields. The regular lectures are often followed with special sermons and evangelistic services, as they promote strong conviction of truth and show the need and glory of Christ and His coming kingdom.

The narrative of organized mission work will be continued, in Chapter XIV.

CHAPTER XI

THE SOUTHERN AND PACIFIC COAST WORK

WE use the word Southern in this connection with some freedom, including States that are not classified with the South in a technical sense, but it is convenient to associate them thus in this sketch. Echoes of the Advent message were early heard in States far south, but only in a meager way. In 1843 James G. Russell wrote from Carthage, Alabama, to the *Signs of the Times*, of which he was a reader, that Mr. Miller's message had been heard about in that section, and he called for some one to come and present the truth in a wise manner. Early in 1844 James Clough of Mobile, Alabama, wrote to the *Advent Herald*, reporting that there were in his community about ten or twelve believers in the Advent near, and after speaking of persecutions endured, he says, "We all hold together unitedly in this great work, and we have been praying that God would send some of our brethren out here from the North." About this time Elds. Geo. Storrs and F. G. Brown undertook to carry the message into Virginia, but the way did not open so that the effort was really successful. It appears however that from Boston, New York City, and in connection with meetings held at Washington and Baltimore, considerable literature relating to the coming of the Lord, was sent into the South. But we cannot trace the results, and are not able to state that constructive, abiding work was established in that section of the country until the latter part of the sixties.

The slavery spirit in the South, the outbreak and continuance of the Civil War, delayed all mission efforts in that direction, but when the war closed the door for mission labor and other acts of mercy was soon opened, and was entered by the A. A. M. Society in its work among freedmen as recorded in the previous chapter, and also by Mrs. H. L. Hastings and a number of helpers who rendered a large and fruitful service, laboring at first chiefly among the colored people.

Among the first of the efforts in that period we give a sketch of the rise and progress of

THE CAUSE IN WEST VIRGINIA

A Mr. Chambers, of Chambersburg, Ohio, was handed a tract treating on the Second Coming of Christ and the Resurrection of the Dead. That he might learn more perfectly about this new doctrine, he attended a conference in New York which was held by the Adventist people in 1865, and he was so impressed with the teaching that he asked the conference to send a man to Chambersburg, who would preach this doctrine there. Being assured that his request would be granted he returned to Ohio. On his way home he was taken very sick and when he arrived he told his family some of the things that he had heard, and that a man would come with the judgment message, and said, "I will not be here to hear him, but I die with the hope of life in Christ when He comes back to earth again. I gave my life to bring this Gospel of the kingdom to my friends." He then fell asleep. Soon after this, S. P. Whitney, a native of Sandy Hill, now Hudson Falls, N. Y., arrived at Chambersburg, in answer to the call. He was a young man, strong in the faith and ready for every good work, and notwithstanding he was opposed by men, God gave him the victory and in 1866 he set in order a

- church in the town, which was composed of the best citizens of the country.

About a year after that, one of the charter members, James Spradling, arranged with Bro. Whitney to go with him to Charleston, West Virginia. As they journeyed up the Great Kanawha Valley, they both heralded the judgment message with zeal and power, and were received gladly by sinners, but rejected by the churches. Nevertheless they went forth bearing reproach for Christ and succeeded in organizing five churches in the State, and three men were licensed to preach, viz., James Spradling, of Ohio, A. B. Pauley and Jiles Luney of West Virginia. They decided it best to organize a conference and Bro. Whitney called Eld. J. V. Himes to the State to assist in the work. This brother responded taking with him a Gospel tent and a great chart. Notice was given to the six churches to assemble at Coon Creek, W. V., and on the first day of October, 1870, with J. V. Himes in the chair, the churches were organized into the Second Advent Christian Conference of West Virginia, S. P. Whitney president; Jiles Luney, secretary. It was organized on the Episcopal plan and continued on that plan until 1892, when it was voted to change to the Congregational order. Under the former method the president of the conference, though not called bishop, was given the authority to station all pastors, or to remove them at his will, but he always consulted with the officials concerned. It is reported that under this plan the churches prospered, all were supplied with pastors, and all the preachers were employed; whereas, after the change was made, some preachers were left without work, some churches without pastors, while some preachers received more calls than they could accept. One of the veterans at least considers, that because of these conditions the former plan was more efficient, but the change was made.

because the churches wanted to choose their own pastors, desiring it to be a direct arrangement between church and pastor.

Eld. Whitney was an earnest, progressive man of great courage, a natural leader of men; he was careful to lead a godly, exemplary life and he preached the doctrines of the faith strongly. His labors were largely blessed, and as a result with the co-operation of others, churches were raised up in eleven counties in West Virginia. He finished his course and fell on sleep in 1912, aged seventy-eight years. The high regard in which his life and labors are still held, and the progressive spirit of the conference, are well testified in the following resolution which was adopted by said body in annual session in September, 1917, in which after speaking of the Aurora College \$200,000 endowment fund and its necessity to the permanence and efficiency of the institution, it was:

Resolved, That the West Virginia Advent Christian Conference heartily endorses this movement and hereby pledges its moral and financial support to the endowment campaign, and calls upon all churches to pray earnestly for its success.

Resolved Further, That we encourage the raising in West Virginia of \$5,000 for the endowment fund and that this be named

THE WHITNEY MEMORIAL FUND

in memory of the father of Adventism in West Virginia, Eld. Silas P. Whitney of revered memory.

Elds. Perry Todd, A. B. Pauley, Wilber Spencer, and W. H. Dougherty and J. E. Snyder, have succeeded him as presidents of the conference. Elds. W. A. Atkinson, D. W. Pauley and G. W. Moore have proven very effective laborers in this field, the former serving for some time as State evangelist and organizing a goodly number of

churches. This appears to be a growing conference, indeed, it was reported in 1911 as having forty-two churches with 1462 members. A later return gave fifty-two churches with 2200 members and in 1916 the *A. C. Manual* report gives sixty-four churches with 2541 members. It is said that we have no better work than this in the Southern States. It has been a fruitful vine whose branches have run over the wall. Two of its effective preachers, S. W. Good and S. A. Mundy, went years ago as young men to Virginia, and there labored diligently and faithfully, and the results of these efforts, with those of others who have entered into their labors, are seen in the conference of this State, which was organized in 1896, and was reported in 1916 as having fourteen churches. It is now said that there is an excellent opportunity in these sister States as the people at large have an ear to hear.

IN THE CAROLINAS

In 1867 John B. Wardsworth of North Carolina visited New York on business and going to Rochester, was directed to the big tent in which meetings were being held; though attracted by curiosity he was soon converted to Christ and to the message of His coming. Being strongly moved to spread the truth and to win souls, he was granted supplies from the tract fund, and returning homeward, began at Baltimore and walked to all the chief cities of the South distributing tracts and witnessing for the truth. Later he published *A Colporteur's Notes*, giving an account of his work, and of a discussion which he had heard at Louisville, Ken., between a Baptist and an Adventist. It is said that this was a work of much interest and was widely circulated in the South.¹

¹Wellcome's *History*, pp. 621, 622.

In the same year Payton G. Bowman, who entered the Methodist ministry of South Carolina in the thirties, and had served many years as "an itinerant preacher from the mountains to the seaboard," seeing thousands of souls converted under his ministry, was sent North to raise money in aid of church work in North Carolina, where he was then laboring. In addition to the assistance sought he received new light on Scripture teaching, for while in New York he met a friend and received a book, with the result that his faith on the nature of man and the end of evil was entirely changed after careful Bible study and reflection. He visited Boston and his new interest led him to the office of the *World's Crisis*, where books on this subject and on the coming of the Lord, were secured. He was at length fully convinced that both reason and Scripture were on the side of the new doctrine, and he felt it his duty as an honest man to utterly give his life to the service of the truth. Beginning to preach the Gospel in its new light, he was soon charged with "heresy" and suspended from all rights and benefits of the Methodist ministry, and hence he soon formally withdrew therefrom, considering the new truths received to be worth more than favor or money. In 1871 he united with the Adventist people and became an "efficient missionary of this faith in North and South Carolina, Georgia and other States." Though he met serious opposition and persecution, he was richly blessed in the work. For some time in the seventies he was aided by the A. A. M. Society, and in addition to his more extended labors, "three substantial and commodious houses of worship were built in the county where he resided," and a goodly number of believers were brought into covenant fellowship.¹ In the fall of 1879 Eld. Bowman wrote that:

¹Wellcome's *History*, pp. 622, 642f.

"When the A. A. Mission Board furnished him with the means he traveled hundreds of miles into Florida, Georgia, and North Carolina, preaching day and night the coming of Christ and the glory that shall follow, distributing hundreds of dollars worth of tracts and holding high the standard of God's holy truth as we understand it. From these distant points the truth has spread out till many have been raised up to defend it."

From lack of means he had lately been limited in his work, and also had suffered great hardship. Eld. Bowman was a man of fine, distinguished presence, of culture and able thought, an eloquent and edifying preacher. While memory lasts the writer will tenderly cherish the recollection of some of his able sermons—especially those he gave when he visited the North following the loss of his wife, when his spirit was very tender and fervent. He was also a man of vision ready to enter open doors, and eager to have new fields occupied. We have recent, definite testimony that the memory of Eld. Bowman is honored and tenderly cherished in all the country where his service was wrought. The labors of Eld. Bowman were early supplemented and followed by those of Elds. John A. Cargile, G. D. Sherrill, J. P. King and several others. In 1878 the A. C. Conference of Eastern North Carolina was organized, and was later enlarged to include Eastern South Carolina, and was called the Conference of the Carolinas, continuing as such until 1897 or 1898, when another change was made and the old name was resumed and the conference as now constituted was organized. Elds. John T. Phillips, C. C. Norris, Isaac W. King, J. W. S. Harvey, Geo. W. Shepard and others are reported as having rendered both excellent and effective service in this field, while Eld. J. P. King, who in the seventies left the Baptist ministry for what he felt was light and truth, is highly honored as the most notable preacher in the above conference. A friend writing a few



PAYTON G. BOWMAN



JOHN A. CARGILE

years since said of him: "He gave his whole heart and being to the cause thirty-five years ago. He became the leader of the denomination in eastern North Carolina, and thousands have been converted to the truth through his great preaching." His work also spread to several Southern States and a number of churches stand as a monument to his character and ability.

A meeting of believers in the Second Advent message from several counties in Western North Carolina convened in Berea Church, Collettsville, N. C., November, 1879, when, with three ministers and a number of believers from various parts of the State present, it was decided to organize, a constitution was drawn up, and adopted and thus the Piedmont A. C. Conference came into order, and G. D. Sherrill was elected president. The report states that Eld. Bowman was the first to preach in this section and he was later followed by J. A. Cargile, G. D. Sherrill and T. R. Nelson. At this time they report eight churches with others to organize, a considerable outside influence and they were much encouraged in the work. The next annual session (1880) showed encouraging growth and Eld. Nelson who had served as evangelist was re-elected to that office. Eld. Sherrill writing in the spring of 1888 said:

"The work in Western North Carolina is at least encouraging; within less than twenty-five miles of this place (Lenoir) there are seven A. C. Churches in organized working order, all having grown up since 1875, three of them having over seventy members each. . . . Many now love the truth who a few years ago thought it dangerous."

Writing again in 1890 of this conference he said:

"This body is composed of twenty odd churches, some of these in Eastern and Western North Carolina and some in South Carolina, with nine or ten preachers who are generally faithful, self-sacrificing men; this work has grown up in the last fifteen years."

He speaks gratefully of the aid given by Eld. Cargile on his "flying visits."

Eld. Sherrill was a trained worker, being a Theological Seminary graduate, he was for many years president of the above conference, was considered the ablest defender of the faith in his field of labor, and the strongest writer for the cause in the South. As will appear more fully later, church alignment and conference boundaries changed as the work developed and new conferences were organized, yet we cannot take space to trace the new lines drawn, but must deal only with the general progress of the cause.

OTHER EARLY EFFORTS

In 1867 Eld. H. ¹L. Hastings' only sister was doing mission work in South Carolina, and her reports of the needs of the people, with the strivings of the Spirit, produced in Mrs. Hastings a deep conviction that she must go South to carry help for the poor, the afflicted and the tidings of salvation to the lost. The way was graciously opened and in May, 1868, she journeyed to the same State, and amid great difficulties, notable answers to prayer and wonderful Providences, was enabled, with the assistance of numerous helpers, to open up and carry on for several years an excellent work, chiefly in South and North Carolina and Tennessee. In 1870 Eld. Hastings made a trip South, visiting the schools and mission stations that had been established, and preaching freely in several of the States. An extended account of this "Southern Mission work" was given by Mrs. Hastings in *Pebbles From the Path of a Pilgrim*, a book that is remarkable in its story of God's care and guidance—and we give a few selections from its "Summary":

"During a period of a little more than six years, from November, 1867, to January, 1874, sixty-five missionary

journeys were made from the North to the States of Virginia, North Carolina, South Carolina, Georgia, Tennessee, Alabama, and Florida, in connection with the mission work of the Scriptural Tract Repository; beside some others undertaken by independent laborers who visited the fields we occupied, and co-operated in our work. . . . I myself made five journeys to the South. Four other members of our family made seven journeys, the different visits occupying from six to twenty months each. Twenty-eight of the journeys were made by seventeen different men, and twenty-four journeys were made by nineteen different women who labored as missionaries and teachers."

On another page she speaks of forty-one workers and further reports that:

"Through the united labors of this noble band of workers, sixteen Sunday-schools were organized and sustained for longer or shorter periods, with interest and profit. . . . Fifteen week-day schools for elementary and religious instruction, were established in six different regions. . . . Houses, schoolhouses, and places of worship were purchased, built, or hired; the Gospel was preached to multitudes in places, where, through the troublous times, it had been rarely heard for years before; converts were multiplied, . . . and good was done which can only be known in eternity. . . . In addition to this we were able to aid numbers of teachers, laborers, and preachers residing in the Southern States; some of our pupils, also, became teachers, and other schools were established,"—and the results of the work were thus enlarged and continued.

Up to July, 1871, some three hundred barrels of clothing, provisions, books, and sundries, mostly contributed by friends of the work were shipped from the Repository to the field and over \$8,000 were put into this work, also hundreds and thousands of tracts and papers were sent freely through the South. Later accounts were lost in the Boston fire, of 1872, so this is only a partial statement of the expense involved in this fruitful labor, and it is stated that none of the workers were under salary, they were

content with food and raiment, and gave the service from willing hearts because of the great need—a work that it will be hard to excel by any modern “social service.” The labors of Eld. and Mrs. Hastings in the South were largely suspended in 1872, by his great loss in the terrible Boston fire of that year, and by a collapse in his health.

IN THE FARTHER SOUTH

After the mission work in South Carolina, above referred to, was established Mrs. Hastings was called into North Carolina, and after this into Tennessee. Eld. John A. Cargile referring to the work of H. L. Hastings and wife in South Carolina, writes thus:

“From there, by some means, they came over into East Tennessee, and started a work among white people. A very pious and noted citizen among them, was the aged Caleb Smith, whose son, Jesse J. Smith was a minister of the Missionary Baptist Church, and lived in Alabama, fifteen or twenty miles from Stevenson, which was my home. The latter, while visiting his father (in 1871) attended the Hastings tent meetings. There he heard and accepted the teachings of prophecy with reference to the kingdom to be on the earth and the fulfilled signs of its nearness. I had never heard of Eld. Hastings or his work; had never heard of the Adventist people or their doctrines on the nature of man and Conditional Immortality. I did not know that such an idea had been thought of until, in April, 1871, I read in Acts 2: 34 that David had not gone to heaven; that surprised me and stirred me up to investigate further on the nature of man. In November of that year Bro. Hezekiah Davis of Connecticut and Sister H. B. Hastings, of Boston, Mass., came to Stevenson with the mission tent, and Eld. Jesse J. Smith was with them. From them I learned and accepted the doctrines of the Adventist people. These circumstances brought Bro. Smith and myself together in our work.”

Early in 1871, and again in the winter of 1871-72 Eld. Wm. Sheldon spent some time laboring in several of the Southern States. On the first visit he assisted Eld. Bowman in South Carolina, also labored in Central and Southern Georgia; during his second tour he preached in Alabama and Tennessee. Including both journeys he preached almost constantly for some five months, found the people eager to hear his message, and he distributed various publications quite widely. On his latter tour Eld. Sheldon met both Bren. Smith and Cargile, was much encouraged by their stand for the truth, and he also gave them fresh assurance, further light and good cheer. Bro. Cargile had been an acceptable minister of the Primitive Baptist ranks, but soon both he and Eld. Smith were brought to account for their so-called "heresy," and in loyalty to the doctrines accepted, sacrificed their former church relations and went forth untrammelled to herald the truth far and near. Eld. A. A. Phelps visited the South in 1874, and wrote of these same brethren:

"New fields are opening before them and, like true men of God, they are following the cloudy, fiery pillar of their immortal Leader. They have toiled hard and suffered many privations, in their efforts to preach a whole Gospel. They are now being re-inforced by several young ministers who are helping to shout the battle on."

J. J. Smith first came into the light on the line of prophecy and the coming of the Lord; while J. A. Cargile entered by way of the nature and destiny of man, but each in turn received the other truths with joy and blessing. It was a great day for Adventual interests in the South when they were brought into the faith. The former was a good man; an able preacher and his self-denying, faithful labors led many into the truth, but he was not much given to organizing churches and permanently establishing his work.

The latter, while also devoted and true, and given much to extensive trips and campaigns through various States, was more given to constructive labors. Hence, in July, 1876, the North Alabama A. C. Conference was organized at Stevenson, Ala., with twelve ministers, and several churches which Eld. Cargile had organized in Northern Alabama, Western North Carolina, and Georgia, with one church in Tennessee. Eld. Sherrill of North Carolina was present and assisted in this effort. This step proved a help to the cause, an inspiration to the preachers, and in due time other churches were organized, other workers were enlisted, new boundaries were drawn; and, through the passing years, the Piedmont Conference in Western North Carolina, the East Georgia and South Carolina Conference, the Middle or Southern Georgia Conference have been set in order, and besides the remainder of the North Alabama organization, are established on what was included in its original territory.

For some time Eld. Cargile was aided by the A. A. M. Society, and reported to the same; he was for many years assisted by interested and liberal friends of the North, and for a long period was most of the time on the wing, traveling far and near, vigorously preaching the Gospel of life and the coming kingdom. A notable feature of his work was that of public discussion with opponents of the faith, on this wise he engaged in thirty-two debates with thirty-one men, in which he "spent one hundred days and nineteen nights till ten o'clock." He was so successful in these efforts that on several occasions they were followed by the organization of churches of our faith.

Among his able and faithful helpers in the cause, he speaks especially of Elds. S. R. Hood, F. R. Bankson, and W. W. Livingston, saying that they "were noble and true ministers, who honestly embraced the truth when they

heard it, and were faithful in proclaiming it without fear or favor until they all fell with the armor on." In connection with the cause in Georgia the names of Elds. B. G. Fortner, and J. D. Kendrick are appreciatively mentioned. Eld. Cargile also carried the message to some extent into Florida, Mississippi, Arkansas, Louisiana and Texas.

IN FLORIDA

In the fall of 1867, Eld. P. A. Smith of Rochester, N. Y., and Bro. R. W. Wilson went South, hoping that the climatic change would give better health. After arriving at Jacksonville, they started a mission in a hall in the city and the work began in a promising way. This mission was affiliated with the A. A. Mission Board, but the workers were not under salary. Eld. Smith preached one-half his time in the city, and supplied at several other places while seeking to open new doors. Gen. Wm. B. Ross, visiting Jacksonville, was persuaded by a friend to hear the above brethren preach, and was so much pleased that he obtained their promise to visit Lake City, which they did the next week. Judge W. M. Ives heard Eld. Smith preach and was at once convinced on Conditionalism. Capt. W. A. Sheffield, who was becoming interested on the same line, persuaded the brethren to visit the northern part of Columbia Co., and there quite an interest was awakened; this work followed up resulted in the organization of two churches in towns some distance north of Lake City, and chapels were built. Eld. Smith spent a number of winters in Florida, making his home at Jacksonville, but visiting and preaching in the above county several times even as late, it is said, as 1883.

During this time and following Judge Ives was using his opportunities to defend and make known the truths he had received. In the winter of 1893, having communicated

with Elds. Miles Grant and J. A. Cargile, who were then laboring in North Carolina, he secured a visit from them. Eld. Grant preached in the Lake City Court House, with his large chart, while Eld. Cargile was speaking at Lulu and other places. The results were meagre, except at Live Oak, where Bro. Thomas Dowling was convinced of the need of baptism, and a church was organized. Soon Bren. John E. King of North Carolina, and H. V. Skipper of Brunswick, Ga., labored in this section, organized several churches and others early entered into the work. A conference session was held at Live Oak, December, 1894—nine churches were represented, some nine preachers were present, and a number of visitors. This was its first annual assembly and it is the testimony of Judge Ives that "from that date the South Georgia and Florida Conference has grown," which seems to be confirmed by more recent reports, the last of which gave thirty-two ministers, thirty churches and 2273 members. Evangelist G. W. Sederquist aided this work by several visits to Florida; John T. Johnson was an efficient worker for some years, and Eld. V. P. Simmons of the State has rendered valued assistance, especially to the ministry, by his excellent writings.

OTHER SOUTHERN ITEMS

In 1879, a conference was organized in Arkansas, and its early years were full of promise as there were able and earnest workers, but later visionary theories and divisive issues entered, and the work was largely lost, only a few brethren remaining loyal to the cause. There is a record of a small conference in Mississippi, but we have no account of its work. The cause in W. Tennessee, Northern Mississippi and Eastern Arkansas, conducted by the conference of which Eld. A. J. Sanderlin is president, has been referred

to in Chapter Ten and the educational work of that section will be mentioned in later pages.

Eld. J. A. Cargile labored considerably in Texas in other years, and out of those efforts, and the faithful labors of others, we have a small conference in that big State, and we have testimony that it is a good work. In the list of its preachers we note with pleasure the names of J. A. Bryan (who was led into the faith by Eld. J. J. Smith), A. Turner, and J. B. Seaberry. The work of the latter brother is highly commended by those who know him and his labors for the cause.

In the nineties when the Southern Association was organized, the Mississippi River was recognized as the western boundary of its territory, and the conferences west of the river passed to the care of the Western Association, but of these later developments we will write in another chapter.

ON THE PACIFIC COAST

It is difficult to trace the very first beginnings of Adventist work in California. Testimony appears in the writings of one of the early workers on the Coast, speaking of services held there in the early fifties by Eld. J. V. Himes. How much time he spent there, or what results were obtained, we cannot state. Doubtless the Civil War and other difficulties hindered Eastern friends from earlier activities in this section of the country.

In 1865 J. L. Hopkins, printed in San Francisco, from time to time as he could secure the means, a paper in pamphlet form, sixteen octavo pages, called the *World's Crisis*. He preached on the streets, distributed this paper, also Sheldon's tract "Ghostology," and a number were led to see the truth of life in Christ only.

In 1869 Eld. D. D. Reed and wife went to California and

have been considered the pioneers of this faith on the Pacific Coast. Bro. Reed was ordained at Wilbraham, Mass., by Elds. J. V. Himes and William Sheldon in 1867. He was a native of Bristol, Rhode Island, and his wife of Natick, R. I. They made their home in Santa Clara. Their first convert to the faith was M. M. Norton, formerly of the Christian Church. They soon visited Jackson City, Galt, Vallejo, Napa, San Diego, and Los Angeles. Bro. and Sister Reed were efficient and tireless workers and did their utmost to spread the truth. They labored at length in Vallejo and as a result of these efforts in 1871 the first Advent Christian Church on the Coast was organized at this place. They then held their meetings in a building formerly used for a dance hall and saloon, that was familiarly known as "George's Place," which they converted into a meeting house, "changing the bar into a pulpit and the vacancy into sittings." The good people of the town were very glad of the change, and there the work prospered.

In November, 1871, Dr. O. R. Fassett held a series of meetings in this hall assisted by Eld. Reed and wife, which resulted in the conversion of a number. Nine were baptized at the close of the meeting and others were to go forward the next opportunity. About three thousand people were on the banks at the Bay to witness the baptismal exercises. The special effort was to be renewed the next month under the labors of Eld. M. Grant. There was strong opposition in this place from the clergy and from infidels; the latter were organized and belligerent, but nevertheless the work of the brethren was fruitful and the cause prospered. Of the work in general at this time Eld. Fassett wrote:

"The Advent faith is beginning to be examined, studied, and embraced by many on this Coast, and a people will be

gathered out of the multitude who will look for, and welcome our Lord at His coming. There is no locality where the Advent truths can be more widely diffused among different nationalities than here. There are representatives of nearly all tribes and nations of men on this Coast. The Gospel light, on the coming kingdom, shining brightly here will light up both Hemispheres before its setting; and the 'isles of the sea' will hear of the coming of the glorified King! There must be an unflinching effort on this whole Coast to illuminate the people who now sit in the darkness and shadow of death. Men of God must come here from the East filled with faith and the Holy Spirit to do this work. God must raise up laborers in the very midst of this people to herald the advent of our triumphant Lord. This land should be flooded with Advent tracts and publications in different languages. Brethren, come over and help us. The Lord is at hand!"

Of the labors of Eld. and Mrs. Fassett, Bro. Reed wrote, "We feel to thank God that He ever sent Bro. and Sister Fassett to this Coast, the Lord is with them and they are not afraid to preach the whole truth. Sister Fassett draws large crowds and is doing a good work."

Early in 1872 a chapel was built at Vallejo, the first on the Coast, which was dedicated without debt and which was said to be, "equal in dimensions to any church in the city with one exception," and to be "a monument of neatness and taste." Elds. Fassett and R. W. Wilson assisted in the work at Santa Clara, where a church was organized in the above year, the second church formed on the Coast. "It still lives and shines upon its own candlestick."

D. D. Reed and wife pressed on in the work with all diligence holding meetings in different places as the doors opened. A summary of their labors is given by Dr. H. F. Carpenter, who kindly gleaned it from their journal of travel and labor:

"They soon held wonderful meetings in Potter Valley. Bro. Wilson accompanied them to Portland, Ore., . . . and to Cornelius, Hillsboro, Dallas, Salem, Hall's prairie, Corvallis, Albany. From this place he returned home, too feeble to go further, while Eld. and Mrs. Reed pushed on to Eugene City, then across the Willamette River to Springfield, Roseburg, and Brownsville. From Roseburg they took a stage for a three hundred miles ride over the mountains stopping at the towns along, Myrtle Creek, Canonville, Jacksonville and Ashland. Then crossing into California they stopped at Yreka, three hundred and sixty miles north of San Francisco, Sisson's Hotel at the foot of Mt. Shasta, Redding, Red Bluffs, Marysville and back to old Vallejo where they were glad to rest among warmhearted believers. In all these places they preached in schoolhouses, courthouses, colored churches, anywhere they could get a place, however humble. They had only one errand and that was not to entertain but to declare the Advent message. They, in nearly every place, had plenty of ears to hear. They scattered a multitude of tracts, sold books, talked with every one they met, spent much time in prayer, and paid their own expenses."

Their next trip was over the Santa Cruz Mountains to Pescadero. Then to Davenport Landing, Santa Cruz, Monterey, Soquel, Salinas and back home again. Then up the river to Simm's Landing and Sacramento. In 1875 and the three succeeding years they made long tours in different portions of the country holding meetings in many towns and cities. Of their work Dr. Carpenter remarks:

"Their pathway can be traced by isolated believers all along their routes and in many places there are now Adventist Churches with houses of their own in which to worship."

One of Eld. Reed's co-laborers was J. D. Carey, who was a "dyed in the wool Methodist." Being invited to the Advent prayer-meetings, he went first of all to "fight the religious infidels" as he considered them, but at the end of

three weeks he was converted to the new faith and when Eld. Reed and wife returned to hold meetings, was ready for burial in baptism. He soon felt convicted to bear testimony for the truth, but though reluctant to do this from lack of training, he began to bear testimony in a private way and soon felt pressed into larger service.

He joined with Eld. Reed in 1874, in evangelistic efforts. Great interest was manifested and some were converted to Christ and the faith. In 1877 Bro. Carey felt more of burden to go out in the work, and responding to his convictions in 1878 and 1879 went up and down the Mendosino County Coast and then in the interior of the county. There he worked somewhat as a pioneer and when the interest was aroused would call in Eld. and Mrs. Reed to strengthen the work. As a result of their joint labors at Potter Valley, a church was organized and a good, substantial chapel was built—a church which had several pastors and for years was a strong healthy body. Meetings were held also at Hollister and Watsonville, and later at Santa Cruz. In this place “the word took effect and prevailed mightily.” I. N. Archibald, was here converted from infidelity, his wife and daughter were also converted (the latter is now Mrs. Nina L. Collins) and they have been most fruitful workers in the cause. A church was organized and though it has passed through some trials and changes, abides to this day.

Meantime a tent had been secured to aid in the work and these joint laborers visited San Francisco, and held fruitful services there, also at Petaluma and at Napa City. The work at the latter place was not fruitful at that time, but the present church had its birth in a remarkable revival connected with the preaching of Adventual truths in the Redwood school district some sixteen miles westerly from Napa, where a church was organized. Here Mr.

H. Wilson was converted from infidelity, and many of his neighbors were brought to Christ. The work was later moved to Browns Valley schoolhouse for a time and finally transferred to Napa, where it has continued a strong and uniformly healthy church. This tent campaign was in the year 1880 and was the last that these brethren held together. They often traveled together with team to see how the interest was prospering in different places where they formerly labored; the circuit was some six hundred miles around and for several years they were making this circuit from time to time until the health of Eld. Reed broke down. It is estimated that as a result of the labors of Bro. and Sister Reed, after 1874, there were nearly three hundred baptisms, though the full number of conversions to the faith will never be known until the Books are opened.

In 1875 Dr. Henry F. Carpenter, who had done valiant service in the cause in the East entered into the work on the Pacific Coast and located at Vallejo. He became pastor of the church there, remaining with them four years; then he settled at Santa Clara, which has been his permanent home for thirty odd years. Here he has practiced medicine, acted as pastor, and has supplied the church in the absence of other pastors who served the church from time to time. Dr. Carpenter also spent considerable time in tent work both in southern and northern California, but of this we have no detailed account.

PUBLISHING THE ADVOCATE

The need of an Adventual paper on the Coast was felt jointly by Dr. Carpenter and E. L. Priest, who called themselves The Pacific Berean Society, Oakland, Cal., and in 1881 they began publishing a paper under the title, *Pacific Missionary Advocate and Herald of the Advent*.

The convictions and the sense of need which led these

brethren to start the paper, were thus expressed in the first editorial:

"We have long felt the need of a medium of communication between those 'waiting for God's Son from Heaven' on this Coast. There are numbers of scattered ones who know scarcely anything of their brethren, or of what they are doing on this Coast. The *Crisis* and *Banner* have never yet refused to publish anything we have sent them, but there are matters of local interest with which we would not care to trouble them, or to fill their columns. The waiting ones on this coast need some center of common interest around which they can rally. It seems to us that a home paper will, if properly conducted, serve to acquaint them with one another, and constitute an additional bond to unite them in earnest work for the Master. We have hoped the conference would assume the responsibility of this enterprise, but as yet, it is too timid to venture, so that a few individuals have felt impressed to move forward, hoping to waken the courage of others in this matter."

Dr. Carpenter served as editor and Bro. Priest as business agent and treasurer. The *Advocate* was started for the purpose also of awaking a new interest in home mission work, on the Coast, and to promote more spiritual life among the people. Of its success in this there was abundant testimony. The editor and business agent served without recompense, and it is testified that they stood ready to pay for the privilege of working for the Master in this way if circumstances should so require. These brethren had other means of support aside from this labor, as Dr. Carpenter had a large medical practice and was also preaching twice each Sunday. For this work God especially strengthened him and he felt much spiritual quickening and uplift.

In the fall of 1885 the Pacific Advent Christian Publication and Mission Society was organized; twenty-two brethren

ren banded themselves together, pledging to pay \$10 a year each for the publication of the paper. *The Advocate* was at first only a monthly; about 1886 it was changed to *Messiah's Advocate*, and was enlarged to eight pages. The following year it was issued twice a month and reduced to four pages. Its more frequent issue proved to be too expensive for the income and so for a time the paper was suspended. In 1883 Eld. W. R. Young became acquainted with the paper and became a regular contributor to its columns until its suspension in 1888. After about a year had elapsed he felt greatly burdened and convicted that it was the will of the Lord that the *Advocate* should be revived, and finding a general desire among the people to this effect, he brought the question before one of their meetings. There were difficulties in the way which challenged their faith and courage, but by hearty co-operation these were soon removed and in the fall of 1889, the Publication and Mission Society was re-organized and the paper started again with new material and many prayers. Dr. Carpenter was again elected editor and Bro. Young was elected business agent and treasurer. The paper was again issued twice a month and pursued its course by God's blessing without again getting into debt.

The Society as re-organized adopted a Constitution of sixteen articles. Article 2 stating its object is as follows: "The object of this society shall be to publish *Messiah's Advocate* and such tracts, books, and other periodicals as it may deem advisable in serving the cause of Biblical truth and holiness, and to receive, hold and disburse or dispose of any and all funds or real estate donated to it for the above or other ecclesiastical purposes and mission work." Its membership was to be composed of those believers in Christ's near second coming and Conditional Immortality, "who observe the first day of the week as the Lord's Day,

and give, at least, ten dollars annually for the promotion of the Society's work, and who maintain a good report as to Christian character."

In the fall of 1892, Dr. Carpenter declined re-election as editor of the *Advocate*, but took charge of the business, superintending the printing and mailing of the paper. Eld. W. H. Lannin, who was about to move from the East to take up work in San Francisco, was elected editor and rendered good service, considering the difficulties of editing a paper which was published fifty miles from the editor's office. A year later Dr. Carpenter having taken the pastorate of the A. C. Church in Worcester, Mass., and Eld. Lannin being undecided as to future plans, and the society having considered the difficulties of issuing a paper without a central office for the entire work, voted to combine the offices of editor, business agent, and treasurer, and elected W. R. Young to this position. Eld. Young was enabled to accept the office though the salary was small, being at the same time called to the pastorate of the church at Oakland, and there he established the office of the paper on the upper floor of the Central Bank Building. For some time after this change they had to hire the press work done outside, having no press of their own. After about two years they moved into larger and better quarters and efforts were made to secure a press. Kind friends offered liberal assistance and the press was soon secured with the necessary motor power for its operation.

In June, 1895, the paper was enlarged to eight pages and continued to be issued twice a month. This result was obtained in response to the prayer and faith of those deeply interested. Meanwhile the circulation of the paper was steadily though slowly increasing; with like devotion further equipment was added to the office and in 1898 the question of a weekly issue was agitated and it was decided

that with the coming of the new year the *Advocate* should become a weekly paper. This effort proved a success as the friends rallied with new interest and quickened effort. Improved facilities were also soon added to the office outfit, and with the increased business and enlarged support of interested friends, the expense of these changes was met so that they commenced the year 1902 free from debt with a very greatly improved plant for larger service. Later a costly type-setting machine and other appliances were added, so that the office was brought up-to-date and earned a substantial income from job work and the printing of several outside publications.

THE WORK IN OREGON

In the spring of 1872 Eld. M. M. Norton, who had formerly been a preacher of the Christian order, but who was called Eld. D. D. Reed's first convert to the Advent faith on the Pacific Coast, began to labor in the State of Oregon. His labors were greatly blessed in the State and soon a goodly number of faithful and devoted Christians had been gathered in different places who were waiting for the return of the King. Bro. Norton did not organize churches, but gathered believers into what may be called classes. In the summer of 1873 Eld. D. D. Reed went to the assistance of Bro. Norton and organized churches in several places. On this trip after visiting some "dear saints who lived so peacefully and happily in the mountains," they began meetings in Hillsboro, continuing for ten days. Here great interest was awakened and Bro. Norton was left to carry on the work. Eld. Reed visited Cornelius, and Lafayette. Of the opportunities in this State at that time he wrote:

"The fields are truly white in this State, and laborers are few; an open ear to hear everywhere, with great inter-

est and attention. We have invitations from all directions—more than we can fill. . . . We pray the Lord of the harvest to send forth more laborers into this field.”

Churches were organized by Eld. Reed at Mount Harmony, Shady Brook, Portland, and other places. Next followed J. D. Carey and J. C. Smith, and were said to have done good work in Eastern and Southern Oregon, while Mr. and Mrs. Harvey labored at Myrtle Point, Otter Slough and other places on the Coast. Later a conference was organized with the purpose of pushing the work earnestly throughout the State. The conference appointed two evangelists, A. W. Steers for Western Oregon, and James A. Orchard for Eastern Oregon, the Cascade Mountains being the dividing line. The first Oregon brother to begin preaching the Gospel was Judge Bronaugh, of Portland, who was recognized as a man of great ability and influence and was led into the faith by Bro. Norton. The second native preacher was Eld. J. Dix, who later had two sons engaged in the work doing effective service. Bro. Aaron Preston also did much faithful preaching. As a result of these labors there were ten Adventist churches which were active in the Master's service, but because of some difficulties which arose, these churches were thrown into decline, though a number in all of them proved faithful, and this first conference came to an end shortly after 1890. In 1891 another conference was organized called the Willamette Valley A. C. Conference. Its territory was Western Oregon, in which they had six churches, the same number of ministers, but no houses of worship. At this time Eld. Guy Porter called the “nomadic preacher” entered the field and did much to establish the churches. Eld. A. G. Dix is said to have traveled a thousand miles on foot in a single year preaching the Word.

The conference soon licensed young men to carry the

message among whom were L. G. Dix, Charles Haffenden, Eric Tomlinson, H. S. Sturdevant, W. H. Warner, and others. Eld. George Ketchum entered this field and did much good work. With the labors of these brethren the conference began to make slow but permanent gains. At the suggestion of Dr. Carpenter it became incorporated in 1901 and that event proved an epoch in the history of Adventism in the Northwest. From that time the cause made more encouraging progress. They now have nearly a score of organized churches, eleven houses of worship, besides a six-acre campground at Troutdale. Yet the number of ministers who give all their time to the work is very small and there is great need of a better support, that this number may be increased, the work be enlarged and more fully established. They have spread out the boundary of the conference so that its territory is very large, embracing all of Oregon, Idaho, and half of Washington, and they report that "There are hundreds of towns that never heard the good news of the soon coming of our Lord. We want men, consecrated, earnest men that are not afraid of mud and rain nor ashamed to carry the message. Kid gloves and perfumery we have but little use for, but grace, grit and backbone will find a welcome and a reward."

The above words of Eld. Sturdevant remind us that he was one of the organizers and incorporaters of the above conference and for some time pastor at Hillsboro, later making his home at Cornelius. His brief sketch of pioneer life in Oregon in his book, *Life and Adventures of an Orphan Boy*, indicate that the hardships and sufferings of the early laborers of the Advent cause in this section were severe and protracted, and though not written into earthly records, they are recorded, as we believe, in the books that will be opened at the Great White Throne, and they, with other like workers, will in no wise lose their reward.

In 1878, Dr. William Chapman left Iowa and migrated to the Pacific Coast finally locating in Goldendale, Washington Territory. This was then a small town, with but one church and one schoolhouse, and the early settlers were often disturbed by Indian scares and raids. In this schoolhouse Dr. Chapman spread out his chart and lectured to the people. The town prospered and later became the county seat of Klickitat County. Soon after this he saw in the *World's Crisis* that Eld. J. C. Smith and his wife were then located at Walla Walla City, and after correspondence they joined forces with the doctor and through the united efforts of these workers the seed was scattered all over Washington, Oregon, and Idaho. The field of their labors was first mostly in Oregon, but they also labored in many places in Washington, and on both sides of Snake River for many miles clear to Lewiston in Idaho.

Writing of the work, Dr. Chapman says:

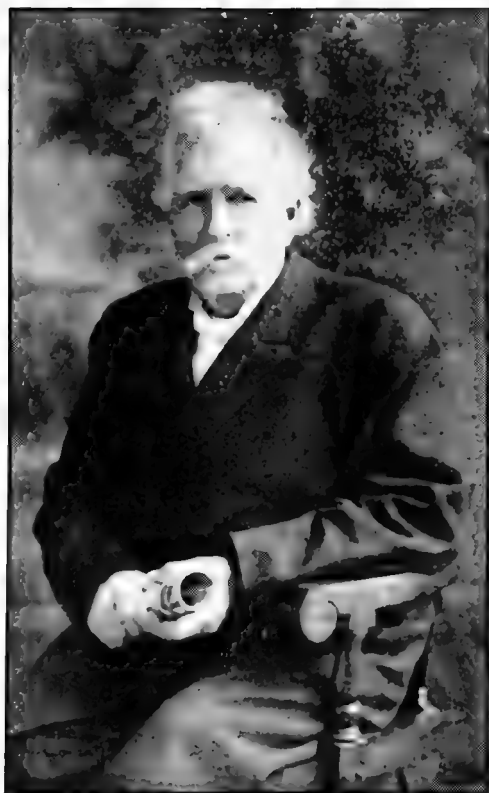
"On these trips we traveled by team, cars, living as we could, sleeping in pioneer homes, in hay lofts, old barracks, where soldiers of pioneer days were located but now vacated; . . . often we finished the day's journey, cold, tired, and dirty from long travels in alkali countries, yet always could say as we lay our heads on our coats in the hay barn—'We are at peace with God and glad to be found worthy to suffer for the cause.' . . . God blessed wherever we went and not a place without a trophy of salvation."

IN THE PACIFIC NORTHWEST

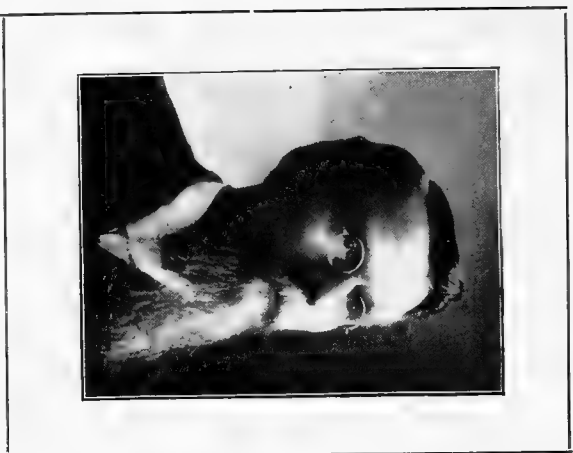
The work in Oregon and Washington was conducted in part by the same pioneers and in many ways its history intermingles, but we will now, as best we can, narrate more especially the work in Washington. From this early mission campaign, briefly given above, sprang the first Advent Christian Conference of the Pacific Northwest, which was organized at Columbus, Washington, in the year

1884. Its organization being promoted by Eld. J. C. Smith and wife, and Dr. William Chapman, who was recognized as the first Advent Christian preacher in what is now the State of Washington. The principle ministers at the time of organization, aside from those above named were James Wheelhouse, Aaron Preston, George H. Little, and Eld. Pickell. At this time Alonzo Dix and James A. Orchard were ordained ministers. Later Eld. M. McFadyen of Washington, and Eld. Guy Porter of California, came into this conference.

In 1886 Eld. McFayden was sent to the Puget Sound country as an evangelist. Some work had been done in this section near where Sumas now is, and around Nooksack, then called Tuxedo, and a company of Adventists were gathered together. The real pioneer work of this faith in Puget Sound was done by Eld. Guy Porter, Elds. McFadyen and George W. Ketchum, who were aided in the work by Mr. and Mrs. J. L. Massey. Rufus Stearns was ordained to the ministry, did much to support the truth in the Sound region and was the chief instrument in the organization of the Bellingham Advent Christian Church. In 1890 Bro. A. W. Steers and wife, Nettie Hoyt Steers, visited Seattle and held a series of tent meetings in the city which resulted in the organization of an Advent Christian Church. Dr. Chapman removed to Seattle and there held many positions of honor, being on the city counsel for some nine years, also serving as pastor of the A. C. Church for a similar term of years. Dr. Chapman was an able physician, a man of untarnished character, called one of the best and noblest Advent preachers of the Northwest. For some time Oregon and Washington were included in one conference, but in 1891 the territory was divided and the Washington Advent Christian Conference was organized separately with Eld. W. H. Snyder, president, and A.



DR. WM. CHAPMAN



H. FORESTER



J. J. SCHAFFMILLER

See page 426

W. Steers, secretary. In 1895, Eld. E. H. Carman and others organized the Western Washington and British Columbia Campmeeting Association. The following year at a meeting in Nooksack, the conference and campmeeting organizations were consolidated under the name of the Advent Christian Conference of Western Washington and British Columbia. At this place they established a permanent location for an annual campmeeting, which has been successfully continued each year since. It has been called "the Alton Bay of the Pacific Coast." Here they built a six-sided tabernacle, sixty-four feet in diameter capable of seating eight hundred people, and on the grounds they have a commodious and well-appointed lodging house and dining-rooms. They report churches in several cities, with excellent edifices and prosperous conditions, especially at Vancouver, Nooksack, and Seattle. Eld. B. Forester, long an efficient worker in the Middle West, has been some time pastor at the latter place and has been blessed in his work. The conference has supported an evangelist at times and is trying to advance the cause especially in Western Washington.

PACIFIC COAST CONFERENCES

The first conference of this faith on the Pacific Coast was organized at San Francisco, Cal., July, 1874, and was named the Pacific Coast Advent Christian Conference. Delegates were present from Sacramento, Vallejo, Santa Rosa, Santa Clara, Suisun, and San Francisco. Eld. D. D. Reed was chosen president and Eld. Thomas Howell, vice-president. The minutes of the conference in 1875 show that Eld. Miles Grant had already made four trips to the Pacific Coast, thus giving his personal aid to the work in that section. At its session in 1880 the conference requested each church to appoint a suitable person, from

its membership, to collect ten cents per week from all who were willing to give toward a "Missionary Mite Fund;" also it voted \$65 per month to Eld. Reed for running the new tent the coming season. On this territory the early pioneers raised up many small churches (as in other sections as well) but the larger share of these failing to be provided with pastoral care or even regular preaching, perished by the way. In later years a far less number of churches were organized—in the territory of this conference no new ones for some twenty years—but those still surviving have had pastoral care and the most of them have good houses of worship. This lack of watchcare and pastoral service was doubtless in many cases owing to the scarcity of laborers, likewise if it had not been for a continued lack of efficient workers more churches would have been organized in recent years.

In 1891 this became the Northern California Conference continuing in its territory two-thirds of the State. In 1904 it bought a five-acre campground near the beach at Santa Cruz, and furnished it with an excellent tabernacle and many valuable improvements. This called for the outlay of thousands of dollars, but it is unanimously agreed that it is money wisely spent because it not only furnishes a location for an important campmeeting, but serves at the same time as a convenient center for the gathering of the various Pacific Coast bodies, such as the Publication Society, the Home Mission Board and the various auxiliaries—the Sunday-school, Loyal Workers and the Woman's Home and Foreign Mission Society. Owing, in part, to the origin and location of the publication work within its territory this conference has felt a special burden for, and interest in, this work. Dr. H. F. Carpenter holds the record of long-term service on the Coast, he having become a member of the conference at its second annual session and is

now officially connected with it. He has been an ardent supporter and a tower of strength to the work through all the years. In the earlier days very cordial relations were kept up between the work on the Coast and the Adventist people of the East; the first conference appointed delegates to attend a national assembly, which was to convene at Springfield, Mass., Aug. 8, 1874. A liberal share of the workers in California at the present time have migrated from the East, and in view of this and the best interests of the whole cause cordial relations must needs still continue between the far West and the East.

The Southern California Conference was organized at Los Angeles, 1891, G. G. Godfrey being elected president, V. F. Hunt, vice-president. The boundary of this conference was to be all of California south of Kern County. During a portion of nearly every year of its existence, this conference has supported one or more evangelists in home mission work within its boundaries. Elds. H. W. Bowman, V. F. Hunt, I. N. Archibald, J. C. Smith, S. W. Trowbridge, J. W. Evans are named as serving in this capacity. It is the custom of this conference to hold with one of its churches, an eleven-days' meeting in connection with its annual business session. Each one of the churches owns clear of debt, a good house of worship, while Tustin and Colton also have a parsonage connected with their church property. All of the conference churches are in good condition and active in church, Sunday-school and mission work generally.

FOUR COAST CONFERENCES

Under the head of the work in Oregon and also in Washington, we have given a brief account of the organization, and progress of the conferences in those States. The Ad-

vent cause in general on the Pacific Coast is represented in these four conferences.

First, the Advent Christian Conference of Northern California, headquarters at Santa Cruz (organized, 1874).

Second, the Southern California Advent Christian Conference, at Los Angeles (organized, 1891).

Third, the Willamette Valley Advent Christian Conference, headquarters at Troutdale, Oregon (successor to earlier conferences, organized, 1891).

Fourth, the Western Washington and British Columbia Conference, headquarters at Nooksack, Wash. (original conference organized 1884, including Oregon—separately, as above named, 1891).

All of these conferences have been interested in the *Advocate* and the publishing work and this has served as a bond of common interest among them.

In recent years some auxiliary lines of work have been organized, and more progressive efforts have been made to advance the cause in the Coast States, but we will refer to these in a later chapter.

CHAPTER XII

PUBLICATIONS: EDITORS AND PUBLISHERS

IN the chapter on the Great Awakening a brief account is given of the early, energetic publication work, so that here we will not enter into further detail regarding that period, but will cite the summaries which were given by Eld. D. T. Taylor, in the report of his census efforts, as published in 1860. Concerning literature, he says: "In my collection of American writers on prophecy, I count two hundred kinds of books, pamphlets, and tracts, issued by the general Advent body. This does not include the works on immortality and the Sabbath question put forth among us, but only those relating to prophecy and the coming and kingdom of Jesus. . . . Not all works included in this estimate originated with the Advent body; but a number of works on the prophecies sold at all our offices, are put forth by writers of other denominations,"—among these, he named Dr. John Cumming and Dr. Horatius Bonar of England. The number of books by the several authors, Litch, Bliss, Fassett, Taylor, and Hastings, that had been printed is said to be 13,236. Eld. Hastings had printed within the past five years over 160,000 tracts of some twenty varieties, and it was estimated that Eld. Himes had printed 100,000 tracts during the past ten years. The works on the doctrine of immortality, as prepared by Grew, Storrs, Hudson, Burnham, Turner, Jones, Blain, Dobney, Hastings, Sheldon, Grant, Hall and others, 298,000. It will thus be seen that the earlier workers were very much

alive in preparing, publishing and disseminating literature in advocacy of the faith.

Referring to the *Signs of the Times*, which was later called the *Advent Herald*, and speaking of Volume XXI, he said, "Over one hundred and thirty clergymen now read it weekly; over sixty of whom are of other denominations. It was

THE EARLIEST JOURNAL

issued by the Adventists, and has done much to spread throughout the world the knowledge of Christ's soon coming and kingdom." After some years its name was again changed to *Messiah's Herald*; and Eld. John M. Orrock, a beloved Christian brother, an excellent Bible scholar, for long years served as its able editor. In its latter years it had several different editors, and its title was again changed to *Herald of the Coming One*. In its last year or more it was a monthly instead of a weekly, and owing to financial difficulties its publication ceased with June, 1899—and its subscription interests were transferred to the *Watchword and Truth*, edited by Rev. Robert Cameron. This monthly was a combination of *The Watchword* as founded and edited by the late Dr. A. J. Gordon, and *The Truth*, which was conducted by the late Dr. J. H. Brooks of St. Louis, both of whom were fervent and able advocates of the near, personal, premillennial coming of our Lord.

Returning to the earlier days, we quote again from the report before mentioned: "Of the various magazines, periodicals, monthlies, weeklies and occasional sheets issued since 1843, I have collected and counted nearly eighty varieties, all proclaiming Christ's near approach." As D. T. Taylor was himself very actively and effectively engaged in this work for many years, we take this opportunity to speak further of his writings, his life and labors.

A NOTABLE VOLUME

Early in 1855, his book, *The Voice of the Church on the Coming and Kingdom of the Redeemer* was published. The plan of it was developed while the author was associate pastor with J. V. Himes in Boston, and it was the result of several years of unremitting toil. It was revised and edited with a preface by H. L. Hastings, and published by him in Rochester, N.Y. The work was at once recognized as one of immense research and great value. It received many words of commendation, not only from the Adventist ministry, but from believers in the coming of Christ among all denominations. It was commended by such men as George Duffield, D.D., himself a writer on prophecy; Horatius Bonar, D.D.; Right Rev. J. H. Hopkins, Bishop of Vermont, and John Cumming, D.D., of London, who said, "I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think are new." It was favorably noticed in a large number of religious and secular papers. It was a work of some seven hundred quotations, taken from over four hundred authors, embracing the mightiest names of the past. A single publishing house purchased four hundred copies within about a year from its first issue from the press; while another firm, after examining the work, ordered five hundred copies at once. In the first twenty-five years of its course, nine thousand copies were printed. They were scattered North, South and West, in Canada, and across the ocean to Great Britain, Europe, Africa and the islands of the sea.

In 1881, it was revised and enlarged, brought up to date, and a new and most able preface of about fifty pages was written by Eld. H. L. Hastings, a statement of Adventual faith of great value and force, one of the ablest the writer has ever read. This revised and enlarged edition named

The Reign of Christ on Earth, was put on the market in 1882, and received a goodly number of favorable press notices. Acknowledged to be valuable before, it was thought to be much more so after its revision and enlargement.

Dr. E. C. Welch, editor of *The Christian Chiliast*, said, "It has afforded us more than usual interest to study the pages of this splendid book, and it is worthy to be classed in the first rank of church literature." The work will remain a standard until the final Advent of Him whom its author so devoutly loved and faithfully served.

Eld. Taylor's second notable work was published in 1891, by the A. C. Publication Society, entitled *The Great Consummation, and the Signs that Herald Its Approach*, which is a rare collection of facts and arguments in token of soon-coming redemption, written in his usual clear and vigorous style, and which shows wide research and much careful thought. It is a work that must be highly appreciated by all who will give it a candid reading.

In 1892 and 1893 important pamphlets from his pen, were published by the above Society, "Premillennialism; Its Character and Prevalence in the Christian Church;" and "Israel in Prophecy and History," the latter being a very clear and Scriptural treatment of the Jewish question. He was not only an excellent writer of prose, but also penned many fine poems, numbers of which will be long and tenderly cherished. Friends made selections from his prose and poetry and a book of nearly three hundred pages was published, by the same Society in 1899, entitled *Gathered Gems*, which was truly called a "precious volume." This may be considered a memorial of the dear brother, as he finished his course and very gently fell asleep in Jesus the same year.

A FEW FACTS REGARDING D. T. TAYLOR

He was a son of Hon. Daniel T. Taylor of Champlain, N. Y., who filled various public offices, being judge of the County Court, etc. He was ordained to the ministry in 1848 Elds. Richard Hutchinson, Josiah Litch and Henry Buckley officiating. He was successful as pastor of several churches, and early became conspicuous as an able writer in defence of the Adventist faith. In 1876 he was elected editor of the *World's Crisis*, but declined to accept this office, though willing to write as corresponding editor or special contributor. He was at that time in company with Wm. Sheldon, a corresponding editor of the *Bible Banner*. Eld. Taylor was very widely read, and a most diligent student. His pen was noted for excellent variety and was charmingly vigorous. He was a valued correspondent of the *Albany Journal*, *Boston Journal*, *New York Evening Post*, some of the Vermont papers, and the *Plattsburg Sentinel*, the editor of which spoke of him as "a living encyclopedia of useful knowledge," also saying that "his writings are profound and of rare value." He wrote an excellent history of Champlain, town, lake and valley, and gathered rare historical collections for several libraries. He was a most welcome contributor to all the leading Advent papers, and wrote many exceedingly valuable series of articles on weighty questions, as well as many that were short and pithy. He was a man of very tender affection, exceedingly modest and retiring, broad in his fellowship, loving the whole church of Christ, and yet loyal to his Adventual convictions and the doctrine of life only in Christ, to the very last. His health was never robust, and he suffered much for many years, but his pen was active through it all and nearly to the close of his life. He was a very cordial friend to young ministers and youthful Christians.

Turning back again we note that

"THE WORLD'S CRISIS"

was first issued January 18, 1854 in Lowell, Mass. It was published for the purpose of sending out the message of the Lord's coming to the scattered believers and to the ends of the earth; a special purpose also was to provide for a free advocacy of the current time question. It was a four-page issue of six columns to the page, and the pages at first were practically fifteen by twenty inches. It had long, expository articles, a few brief ones on various topics, a few notes or letters regarding the progress of the work, and some items of foreign news. It was as plain as a sheet could be. In February, 1856, it was removed from Lowell to Boston. In the early days we find the names of F. H. Berrick, S. S. Brewer, S. G. Mathewson, G. L. Teeple, Miles Grant, Henry Pratt, D. R. and M. S. Mansfield, John Howell, A. Ross, H. L. Hastings, D. T. Taylor, Edwin Burnham, James Hemenway, John Couch, and Mary B. Wellcome, among those who frequently contributed articles to its pages. Soon extracts from letters were more freely introduced, and short lists of appointments were added, also an increasing number of book and tract notices.

Shortly after the paper was started the immortality question began to be discussed in its pages, and it soon became the recognized organ of those who held the Conditional Immortality view. In the absence of any publication society the paper was conducted by a voluntary committee and was wholly dependent upon the support and good will of its friends. After the organization of the Association and Publication Society, it became the organ of this joint body. Its first editor was Eld. Jonas Merriam

a graduate of Bowdoin College, a classmate of Judge Sawyer of Nashua, N. H. He is said to have been a man of faithful and judicious labors and to have conducted the paper with ability and much prudence. After a time his health and eyesight failed him and he was obliged on this account to discontinue his editorial labors. By the choice of the committee he was succeeded in the office by Eld. Miles Grant, June, 1856, who, with the exception of a brief interval when Eld. Rufus Wendell held the office, served as editor for many years. At one time Eld. P. B. Morgan was assistant editor. At another season W. B. Herron, acting as office clerk, assisted on the editorial page. The years 1859 and earlies sixties were noted for numerous discussions and public debates with orthodox, Seventh Day advocates, Universalists, and Spiritualists, engaged in by Elds. Grant, Sheldon, Professor Hudson and others. Some of these discussions were reported in the *World's Crisis*. In March, 1859, the paper was enlarged in size to a blanket sheet of some twenty-three and one-half by eighteen inches, a form which would now be considered very inconvenient, but then its increased size was hailed with pleasure by many of its readers.

RELATION TO "THE HERALD"

While there had been a growing separation between those represented by the *Advent Herald* and the *World's Crisis*, somewhat on account of the time question, but chiefly owing to the advocacy by the latter and its adherents of Conditional Immortality, yet conference reports continued to be sent to both papers, campmeeting notices appeared in each; those of both views were working together in several of the conferences, and there was considerable comity and co-operation for a number of years.

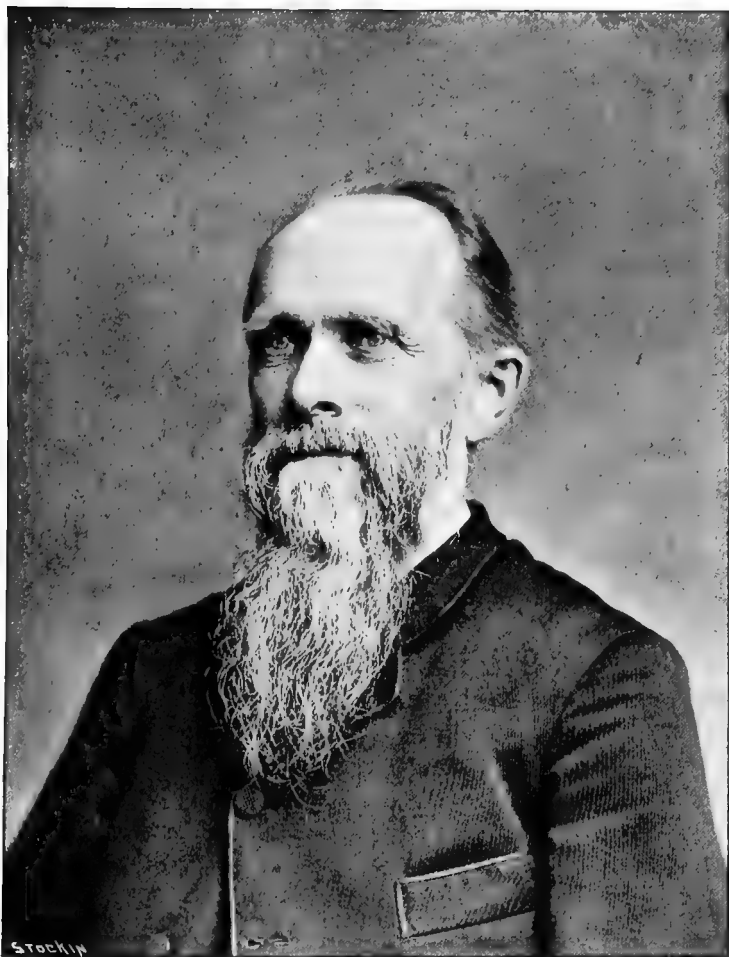
Eld. Grant, in spite of traveling much in evangelistic labors, and holding frequent discussions, proved

AN EXCELLENT EDITOR

His happy faculty of writing numerous short and lively articles, of encouraging brevity and variety in contributions and selections, gave to the paper quickened and abiding interest. This combined evangelistic and editorial work, continued for some twenty years, was, we judge, his most effective and valued service to the body, though he labored with conspicuous interest and blessing in several other capacities. His best known writings were his tracts, "What is Man?" "The Soul," "The Spirit," which have had very wide circulation. Passing some other small tracts we speak of his pamphlet (seventy-seven pages), "Spiritualism Unveiled," which was a searching exposure of the fraudulent claims and true character of that last-day system of error, and which doubtless saved many from its delusions. This passed through several editions and should be doing good service now. A little larger work was *The True Sabbath; Which Day Shall We Keep?* a stirring booklet against Seventh Day teachings, an examination of Mrs. Ellen White's pretended visions showing them to be unscriptural and fallacious. Eld. Grant's largest and most recent work was issued in 1895 with introduction by Wm. H. Mitchell, and is called *Positive Theology*. While some of the elder's friends have thought portions of this work open to grave objections, others have considered it acceptable and praiseworthy. It is a clear and able presentation of his later views.

SUMMARY OF HIS LIFE AND WORK

Eld. Miles Grant was born in Torrington, Conn., 1819. At the age of eighteen he entered upon the profession of



MILES GRANT



JOHN COUCH

school teacher, which he followed about thirteen years, the latter part being spent in seminary and academy teaching. For some time he was a skeptic, but in 1842 he heard prophetic lectures by H. A. Chittendon, was convicted of the truth of the Bible and was soon converted. He began preaching in company with S. G. Mathewson in 1850; held a pastorate in Boston 1855-1858, but with this exception he labored as an evangelist at large. He was noted as a debater, having held over a hundred public discussions, probably many more than any other man in the ranks. He also held a record for long term service as editor, having so served the *World's Crisis* for twenty years, 1856-1876. He was a diligent student, a plain, easy writer, a concise and interesting preacher. He was fond of travel, is said to have crossed the continent seventeen times, the ocean eleven times, and to have spent five winters in Rome. He made a practise of reading the Bible through each year for fifty years; was rigid and regular in his observance of rules and diet, gymnastic exercises and hours of sleep and rising, hence was blessed with long years and excellent health. He greatly loved the Pacific Coast, was privileged to spend the last few years of his life there, where he died in 1911. His memory will be long loved and cherished by thousands of devoted friends. In his evangelistic days he led large numbers to Christ, baptized a host of converts, and helped many believers into entire consecration.

Eld. Jacob Blain in 1867, referring to the very abundant issue of tracts, and the work accomplished by their use, called earnestly for the publication and circulation of larger works, he having the conviction that the cause would be much strengthened by the issue of strong, able books. I. C. Wellcome was an urgent advocate that publication societies should issue the books needed to advance the in-

terests of the cause, and greatly regretted that in certain quarters so little attention was given to this important feature of the work; that those who had a mind to prepare and publish effective books, had to do this under such difficulties, and that the supply was therefore limited.¹ Unless those who occupy the place of leadership do really lead on with vision and vigor, independent or outside efforts are likely to set in. It was in part because of this situation that two publishing movements were soon underway, whose efforts we must briefly sketch because they were so much a part of, or so vitally related to, the Advent Christian work as a whole.

A DILIGENT LABORER

Isaac C. Wellcome was born in Minot, Me., 1818; was converted in 1840, having already begun an earnest search for the truth. After most diligent study he entered into the Adventist faith and later was ordained in Boston in 1850. He labored earnestly, traveling and preaching much at great sacrifice but God richly blessed his labors. He began early to write and publish. By 1869 he had prepared and issued his "Treatise on Matt. XXIV-XXV," the pamphlets, "Should Christians Fight?" and "Christian Baptism," and, associated with Eld. C. Goud, *The Plan of Redemption* (460 pp.); *The Berean's Casket and Repository* (470 pp.). That he and his co-workers might be able to promote a larger issue of books and tracts, they organized in 1872, The Scriptural Publication Society and Home and Foreign Tract Mission, of which Eld. Wellcome was chosen manager and so served until his death in 1895. In 1874 he published his *History of the Second Advent Message*, a volume of over seven hundred large

¹Wellcome's *History*, p. 646.

pages—in which he reported that he had published fifteen thousand works of his own, four thousand of Eld. S. S. Brewer's and over two million pages of tracts. He continued to push the work from year to year, and in 1884 brought out *The Unspeakable Gift*, by Rev. J. H. Pettingell, a very able book on immortality in Christ only. About this time he also published *Views and Reviews* by the same author; *Rod and Staff* by Chas. E. Copp; *The One Fold and Only Door*, by A. C. Palmer; *Scripture Symbolism* by Daniel Buck, D.D., and numerous pamphlets, also tracts in several foreign languages.

Following Eld. Wellcome's death it was estimated that from 1872 to 1895 he had published ten million tracts, over one hundred and fifty thousand books and pamphlets and about two hundred thousand copies of the *Berean Quarterly*, which was the organ of the Scriptural Publication Society. During all these years he preached nearly every Sunday, attended over one hundred campmeetings and was blessed in winning many souls to Christ. At the Mid-Winter Convention in 1895 in view of his critical illness a warm resolution of sympathy was adopted. But soon after this he passed away and the Advent Christian Publication Society at its annual meeting in October, 1895, formally expressed the sense of a great loss in his death, and recognized his unceasing labor, untiring self-sacrifice, the great interest and value to our whole people of his missionary and publishing work, both of which he had prosecuted so diligently, and which were considered worthy of special record in the history of our people. Following his death O. S. French, Chas. W. Wentworth and E. O. Dinsmore, successively served as managers of the S. P. Society, until its work was transferred to the A. C. Publication Society in the fall of 1899.

ANOTHER PIONEER PUBLISHER

Horace L. Hastings was very active and in the forefront of the work in 1857, 1858, 1859, writing very frequently for the *World's Crisis*; his publications were much advertised therein and were frequently commended by the editor. He published or made his headquarters at different times in Rochester, N. Y., Peacedale, R. I., New York City, and Providence, R. I. Early in 1859 he advertised a list of thirteen publications, and several of these numbers included many tracts. About this time his health was badly broken, but he was soon graciously given a new lease of life. He earnestly tried to place the publishing work in the hands of others that he might be more free to preach and travel, especially in neglected country sections, but others did not have the same burden for this work. In 1860, when the Christian Publication Society was organized he was chosen its president, as elsewhere noted, and during his service in that office he published, as the product of his own pen such books as *The Signs of the Times*, *Future Punishment*, *The Great Controversy and Tracts*, *The Model Church*, combined with *Reasons for My Hope*, and Dr. Ramsey's *Spiritualism, a Satanic Delusion*, and these (along with Eld. Taylor's *Voice of the Church*) were issued in a uniform series, called the Bible Student's Library—all were books of some four hundred pages. After his labors in the Publication Society were closed, he continued his activities in other lines.

Because Eld. Hastings was actively and officially connected with the early work of this people, was a life-long adherent of the faith, continued in the fellowship of a large portion of the body and was careful that in all his myriad issues nothing should be said in contravention of its doctrines, the independent publishing work which he established

should here be briefly sketched. This work was that of the Scriptural Tract Repository and office of *The Christian*, which was established on Lindall St., Boston; the office was opened in the fall of 1865, and the paper was started in 1866. Eld. Hastings launched this effort because he had a great burden and vision of the need to push the publishing work. This was his headquarters until the great fire of 1872, when it was burned out, and Eld. Hastings wrote: "No insurance but God's Providence, no refuge but the Everlasting Arms." As soon as health, and as far as means, would permit, he resumed the work, was established for many years at 47 and 49 Cornhill, and through toil and hardship vigorously pressed forward, publishing largely and preaching widely among various denominations, and in missions and conventions. *The Christian* had a large circulation in this and other lands, and vast quantities of books and tracts were printed and distributed.

In addition to his other paper, tract, and book publication,

"Mr. Hastings commenced the issue of Anti-Infidels tracts and pamphlets in 1866 of which he wrote and edited more than a hundred tons—said library numbering half a hundred separate publications. The most noted of these was his lecture on 'The Inspiration of the Bible, or Will the Old Book Stand?' of which up to January, 1898, nearly three million copies had been issued in eighteen or twenty different languages. . . . Lord Shaftesbury, President of the British and Foreign Bible Society, wrote: 'I consider it one of the most important essays of modern times.'

"When Mr. Moody was distributing Christian literature during the World's Fair at Chicago in 1893, this lecture held the first place, and three hundred Christian workers assisted in distributing half a million copies, or over two carloads, in six different languages, tens of thousands of them being given as 'souvenirs' to visitors by the various exhibitions there."

Eld. Hastings not only preached widely in all parts of this country, but also carried this campaign into Great Britain, there lectured and preached to great crowds and distributed many tons of Anti-Infidel literature and by these means was enabled to win hundreds from infidelity to Christian faith.

In the midst of abounding labors and wearying journeys, he was prostrated with sickness and died in October, 1899. His funeral service was conducted by Rev. Wm. A. Burch, assisted by esteemed friends of other denominations. His death, and that of his noble wife, which occurred some years later, were deeply and widely mourned. *The Christian* and some other publications are continued by his son, H. B. Hastings.

The Anti-Infidel Library, above mentioned, was commended in a resolution adopted by the Advent Christian Publication Society in 1894. It was to be on sale at the office and preachers and people were advised to read and circulate it as widely as possible. Its numbers are of great value as an aid to faith and as providing instruction and evidence with which to meet honest skepticism.

ANOTHER ESTEEMED EDITOR

In 1873 it was decided to have two editors for the *World's Crisis* and Eld. John Couch was elected as first editor, serving jointly with Eld. Grant for some three years. Then he was sole editor until 1881 when Eld. E. A. Stockman was associated with him in said office, but continued his labors until the summer of 1883. John Couch was a native of New Hampshire, received an academic education in Franklin of that State, was ordained to the Christian ministry in 1843. He held several successful pastorates but his most notable service was that of editor. He served

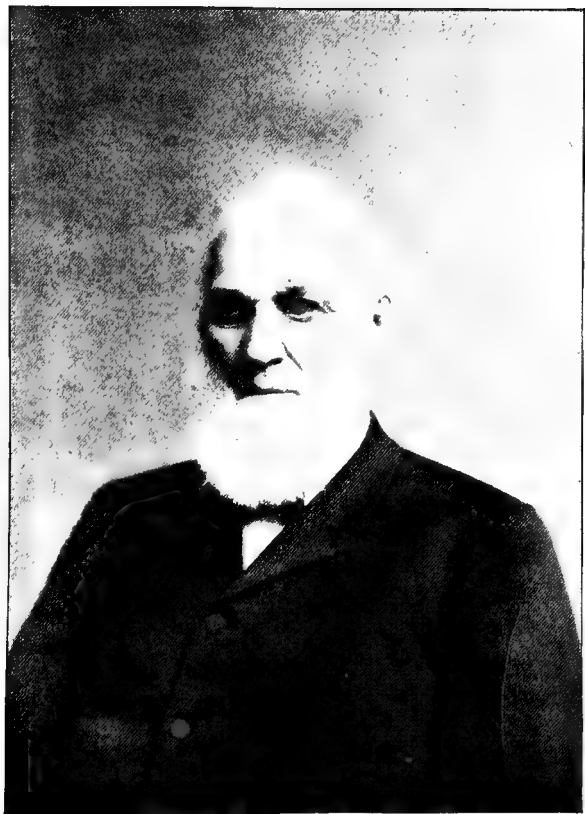
in this capacity as above stated; he was also for six years editor of the *Quarterly Journal of Prophecy* which was published by the American Advent Mission Society, and for three years was associate or contributing editor of the *Bible Banner*. In this line he rendered very able service, being a clear, strong writer of careful and sober thought. He was a very impressive and interesting preacher, especially on prophecy, and as such gave long and fruitful aid to the cause. For many years he was officially connected with the General Societies in various relations.

In the spring of 1890 Eld. J. Couch began a course of articles in the *World's Crisis* entitled "The Golden Mean: or, What Constitutes Man." This was a long series setting forth a modified view, rather than the extreme materialistic theory that some had advocated—they were very thoughtful and thorough articles, probably the ablest and most careful of his writings and were later republished in pamphlet form for wider service. This beloved brother died in Worcester, Mass., January, 1892, but the memory of his noble character, his clear and able teaching, and his great and thrilling sermons on prophecy will be tenderly remembered by hundreds of friends while life lasts.

AN EXCELLENT GIFT

Edward A. Stockman was a native of Maine; after attending common and high school he studied at the Wesleyan Seminary, Kent's Hill. After his conversion he began preaching among the Methodists when about twenty years of age, but afterward united with the Free Baptists with whom he labored for a number of years. Further Bible study led to another change of faith, because of which—under Providential leading and most signal spiritual blessing—he united for life with the Advent

Christian people. He held pastorates at Portland, Me., Boston, and Chelsea, Mass., and did considerable itinerant preaching. He was a master of pulpit eloquence, a charming preacher of rich, deep thought, and spiritual unction—a rare example of ministerial dignity, tenderness and power. He held official relations for many years, and was an excellent presiding officer. His most conspicuous service to the cause was his editorial labor in which he was continued for a long term, and his book, *Our Hope, or Why Are We Adventists*, which was issued by the A.C. Publication Society. By request of Dr. J. Hemenway, business agent, the author had written a series of articles on the chief doctrines of the Adventist people and these, with added copy, all revised, were issued in the above volume, and it has been loved and widely circulated for years, and has rendered great assistance to the cause; has run through several editions, and is still in large demand. Eld. Stockman also wrote *Footprints of Angels in Fields of Revelation*; a very interesting, helpful book which has had an extensive sale. His writings were always of a high grade, eloquent, devout, and edifying. One of his most earnest editorial efforts was the series of articles entitled "Our God," a consideration of the nature and being of the Deity, written as a strong, kindly but fervent protest against the low views of some who seemed disposed to humanize, measure and limit the being of the infinite God. This series was later issued in pamphlet form, and should never be allowed to go out of use or out of print among this people. In 1900 failing health compelled him to resign his editorial position and retire from active service. Early the next year he fell asleep like Daniel, to "rest and stand in his lot at the end of the days." His decline and death were felt to be a great loss and were very deeply lamented.



E. A. STOCKMAN



WM H MITCHELL

A COMPANION IN LABOR

After the above brother had served as sole editor of the *World's Crisis* for over ten years, it was felt that he ought to have an associate or assistant editor, and Eld. Wm. H. Mitchell, another native of Maine, a long time school teacher and preacher, was elected to said office in 1895 and continued therein until the close of the office year in 1900. In this capacity he was a most helpful companion to Eld. Stockman, did a large share of the editorial work and writing, especially the last year or two of this service, and was most diligent and faithful in his labors. He had also earlier served one year in the same capacity. Bro. Mitchell was a long time associate of Elds. Couch and Stockman, in Alton Bay Campmeeting affairs, for a number of years served as president of the Campmeeting Association, and also engaged in educational efforts as will be mentioned in Chapter XVI. He was a man of high character and godly life, preached extensively in New England, was an able, instructive and interesting speaker and highly esteemed wherever known. He rested from his labors in November, 1903, with his work well done and his reward sure.

ANOTHER FAITHFUL SERVANT

Some men are called to merely local and routine labor in life, others to varied stations and changing services. Frank Burr was born in Torrington, Conn., in 1832, was converted in 1848, and in early life was a school teacher. He came into the Adventist faith in 1857, partly through the labors of Eld. M. Grant and was ordained at Wilbraham Campmeeting in 1859, along with James Albert Libby of blessed memory. He labored extensively in the cause both East and West. Was for a season editor of the *Advent Christian Times* of Chicago. Later he was editor

of the *Young Pilgrim* and of the Sunday-school publications at Boston, and for some time secretary of the Advent Christian Publication Society. For the last two years of his life he was treasurer of the American Advent Mission Society. By his long service as preacher, pastor, editor, and his other important relations to the cause, he rendered it effective service, and had a host of friends. By those near to him in official relations he was very highly esteemed, and his death, which occurred in 1903, was felt as a great loss. Again and again are we assured as we pen the pages of this history—as has been noted in past times—that though God changes His workers, He still carries on His work.

“PURITY AND POWER”

In view of other references to the work of A. A. Phelps, A.M., in connection with the *Bible Banner*, and of his subsequent relation to the Boston Bible School, we will here only describe briefly his excellent book of six hundred pages, which was issued by the A. C. Publication Society in 1905, under the above quoted title, and which is further called “A radical and Scriptural treatment of the doctrine, experience and practice of Christian Perfection.” It was the master literary effort of his life; it is written in his scholastic, alliterative, strong and racy style; is a broad, vigorous, healthy, thorough treatment of a subject that is of vital interest to all who desire to lead a victorious, Spirit-filled Christian life. It is interwoven with the doctrines of Advent Christian faith as held by the author, for the acceptance and advocacy of which he sacrificed and suffered much; it abounds with choice selections of prose and poetry; the experiences of noted Christians are freely cited, and through it all runs a spirit of sweet prayerfulness and unction that does the soul good. It is a book that all ministers should

seriously read with a prayerful, open mind, and whose candid perusal will make any well-minded man a better man. It is an excellent legacy and memorial of a consecrated, heroic life.

“GOOD NEWS”

In 1889 Rev. Wm. A. Burch, then pastor in New Bedford, Mass., began to publish a series of Gospel tracts, of convenient envelope size, under above title, and these proved so acceptable among Christian workers, that their issue has been continued by him until the current year. Mr. Burch has proved a remarkable worker, for at times he had strenuous editorial duties on Sunday-school publications, and large pastorates, but also found time and strength to send forth a rare collection of excellent tracts, reaching two hundred and eighty-four separate numbers. Many of these have run through repeated editions, and five million copies or more have been printed and circulated. There have been doctrinal, narrative, and experimental varieties, many of them real soul winning leaflets.

A QUARTERLY ISSUE

In 1896, Rev. E. P. Woodward and some of his friends organized the Safeguard Publishing Co., Portland, Me., and began the regular publication of the pamphlet called the *Safeguard and Armory*. The same was continued until his death in 1917. While a few numbers of this quarterly were divergent from accepted Adventist teachings, yet most of its issues were strong in support of the main doctrines of the body. Bro. Woodward was a careful and critical thinker, a man of extensive research, and an able writer. In his early days he was an ardent skeptic, but slowly, under the influence of H. L. Hastings and his writings, and aided especially by the doctrine of Conditional

Immortality, he was won to the Christian faith, and was a life-long firm believer in the great Book and the great redemption.

A BRIEF SUMMARY

The Christian Publication Society was organized in 1860, and four years later its name was changed to Advent Christian. For some years after this it was chiefly occupied in publishing its weekly paper and numerous tracts. After a season it began to publish hymn books—early in this line came the *Jubilee Harp*; later the *New Jubilee Harp*, and following this the *Hymnal*, which is an excellent book and in extensive present use. Of smaller song books there were *Heart Melodies*, and later the *Golden Sheaf*; then the *Golden Sheaf Enlarged*; still later the *Golden Sheaf No. 2*, and *Golden Sheaf Combined*, which is a first-class song book for devotional and revival meetings. When Dr. Hemenway was business agent there was an advance movement in the publication of theological works, and this has been continued to some extent through the years. A few biographical books have been issued—in early days the *Life of Hiram Munger*, later *Life and Experience of Luther Boutelle* and the same of Elds. Frank Burr and Miles Grant. The chief books published in addition to those before named are *Duration and Nature of Future Punishment* and *Hades, or the Intermediate State of Man*, both by Rev. Henry Constable, A.M., *Extinction of Evil* by Rev. E. Petavel, A.M., D.D., *Return of the Redeemer*, *Fundamental Christology*, and *Two Destinies*, all by Rev. G. L. Young; *Brief History of Wm. Miller*, *The Hand Book of Prophecy*, by A. E. Hatch, A.M., and the larger work, *The World's Great Empires* by Mrs. M. McKinstry, *The Second Advent in Poetry and Song*, by Rev. F. L. Piper. Large numbers of devotional books, books for Bible study, Commentaries, Sunday-school

Helps, and up-to-date supplies, of numerous publishers, are constantly on sale. Of our own smaller works in the last catalogue we notice sixty-four pamphlets by twenty-five different authors—another list of fifty-eight “first-class tracts” by thirty-three different writers, and this is a selected list—not complete by any means. Through all the years of the Society’s work multitudes of tracts and pamphlets have been published and distributed in all parts of the country; but of the total amount we have no accurate estimate. References to the recent work of the General Association and some account of the issues of the Western, Pacific Coast, and Southern Publication Societies, editors and writers will be found in other chapters.

CHAPTER XIII

THE MORE RECENT PROGRESS OF THE GENERAL SOCIETIES

IT has seemed best to divide our narrative of the general work, in the interest of the historical order in the development of its various branches, so that the earlier history would be traced up to near the close of the eighties, and the latter part from about 1890 to the present time.

Near the end of Chapter Nine, we referred to the agitation of some of the Western friends for a new weekly Adventist paper in that section of the country. The Second Advent Christian Association at its annual meeting in 1887, passed a resolution favorable to such an effort, and appointed a committee of brethren in that field who were authorized to call a general Western convention, at such time and place as they should judge best, to consider that question. We do not learn that any definite steps were taken by said committee during the ensuing year; but the next annual meeting of the Association was due to be held in the Mid-West, in which the brethren of that field would have a large voice, and it proved a favorable opportunity for definite and decisive action.

NEW WESTERN EFFORTS

At this meeting of the Association, which was held in Aurora, Ill. (1888), a large majority is said to have voted for the establishment of a Western paper; and a committee was appointed to prepare a "prospectus" of the proposed new publication and to have temporary charge of the effort.

This committee called an informal meeting of some of the friends of the effort at the campmeeting of the season, at which resolutions were accepted to the effect that the time had come to inaugurate a Western publishing office and weekly paper, and the signers pledged their support to the committee and to the officials who had been or should be appointed to establish the same. Seventy-two Western and Southern friends are reported to have added their names to the document. It was proposed to hire the paper published for a time and not to buy an outfit for printing until success was assured.

We thus see that the plan for only one Publishing Society, with the annual meetings of the Association alternating East and West, did not prove satisfactory, even to those most zealous for its adoption. Early in 1889 Eld. Warren J. Hobbs, speaking for the committee appointed with reference to a Western paper, said: "The idea of going back and forth from East to West for annual elections is absurd and impracticable." It is thus evident that the idea of a branch office was early abandoned and the movement really contemplated not only the establishment of a Western paper, but also of a Western Publishing Association. The committee issued in June, 1889 a "Prospectus," in which they stated the name of the proposed paper, the doctrines it would advocate, and solicited subscribers for the same.

Owing to this agitation and as the outcome of various resolutions passed and plans proposed, the first number of the new paper appeared under date of July 10, 1889, named,

"OUR HOPE AND LIFE IN CHRIST"

It was a plain sheet of twelve pages, size ten and one-half by thirteen and one-half, and was published and conducted

for a time by a committee consisting of W. J. Hobbs, H. Pollard, A. Armour, R. H. Bateman, and J. F. Adair.

In August an appeal was made by Western brethren to the S. A. C. Association for the privilege of the separate management of the new paper, with a view to the early organization of Western churches and conferences into an Association which should assume its entire management and control. In response to this request it was voted, "That the constitution of the Association shall be so changed as to admit of two separate publishing interests, one to be located in the East and the other in the West. That these two publication societies shall be sovereign in the management of their affairs, elective, financial, literary and otherwise." And it was further enacted that the publication societies of the East and West should be divided by the Western boundary line of Pennsylvania, extending north and south. It was also voted that the committee having charge of the Western paper be continued in office until such time as the West should organize a Publication Society to take charge of said paper. In December, 1889, a general convention was called by the above committee of which it was said:

"The object of this convention is to form an organization to take charge of the general interests of the Advent Christian cause in the West, and to perfect an organization and incorporation to take charge of *Our Hope* and Western Publishing interests, and such other matters as may properly come before such convention."

The meeting convened at Aurora, Ill., Jan. 14, 1890, in the A. C. Church, and was called to order by Eld. Andrew Armour, a member of the committee which had been appointed by the S. A. C. Association to attend to the organization of new publishing interests in the Middle West, and who stated the object of the convention. Seventeen

conferences were represented by twenty-one delegates; the basis of representation being one delegate for every three hundred church members or fraction thereof. A permanent organization was effected by the election of Elds. William Chapman for president, John Ridley, vice-president, B. Forester, secretary and F. A. Baker, assistant secretary. Elds. A. P. Moore, Henry Pollard, J. August Smith, F. A. Baker, and Andrew Armour were appointed a committee to draft a constitution. After adopting the constitution and organizing as the

WESTERN ADVENT CHRISTIAN PUBLISHING SOCIETY

a Board of fifteen directors was elected "to have general oversight of the business of the society," the same to be made up of ten clergymen and five laymen. A communication from the trustees of the Advent Christian Church of North Minneapolis, Minn., was read in which that church offered one thousand dollars to aid in the establishment of a new paper, to be named *Our Hope*, the money to be paid as follows:

"Two hundred dollars when the paper shall be established in North Minneapolis; three hundred dollars when it shall have secured two thousand advance-paid subscribers; the remaining five hundred dollars in six months thereafter, providing the subscription list still numbers at least two thousand advance-paid subscribers."

This offer was gratefully received and it was voted that the publication office be located in Minneapolis for three years. N. W. Wait of New York State gave a hundred dollars to help the new effort, which was very thankfully received.

The A. C. Publication Society of Boston had, in response to an appeal for assistance, opened the columns of the *World's Crisis* for advertising the proposed Western paper, had given said paper the use of its mailing list to aid in

sending out its first issue, and the sum of five hundred dollars in money to assist in establishing the new enterprise. For this liberal assistance and the favorable action of the S. A. C. Association, the convention expressed its hearty appreciation. Warren J. Hobbs, Henry Pollard, and F. A. Baker were elected as a "Publishing Committee" to have charge of the general work of publishing *Our Hope*. There were also elected three other committees, which were recommended by the convention, to assist in the general advance of the cause: a committee on Education; Church Extension; Publications. This was, in the words of Dr. Geo. H. Dewing: "The convention which really brought into existence the new Western Advent Christian Publishing Society. Little did the men who launched this enterprise understand the far-reaching importance of their labors, or the magnitude of the struggle that would be necessary to bring to pass the success of their projects."

Eld. Henry Pollard writing of the convention some weeks after its close said, it was "So fraught with blessing throughout, and so manifestly accompanied with the Holy Spirit's presence in every session, that it can never be forgotten." When the first issue of *Our Hope* appeared, Editor Stockman gave it a most hearty welcome and congratulated the publishing committee: he thought the manager and friends of the paper had "reason for gladness and encouragement." When the Western A. C. Publishing Society was organized and its paper appeared with an improved heading and make-up, its promoters were further congratulated by Eld. Stockman, who said, "*The World's Crisis* sincerely extends to *Our Hope* the hand of fraternity and good fellowship." A few months later he gave an extended, vigorous editorial, fervently appealing to all Western Adventists to give the Western society and its paper a prompt and liberal support; pointing out that after all that had been said, done, and

promised, its failure would be a veritable disaster to the cause, whereas its success would be a vital means of progress and prosperity. This indicates that some of the Eastern friends had now come to have an open vision and a warm heart toward the needs and possibilities of the great West.

Though there was much of hardship and burden bearing in the new effort, there was no halting among those earnest, willing laborers who had put their hands to the task. According to the first form of the Society's constitution the appointment of editors was a function of the Board of Directors: and the Board chose Andrew Armour as office editor; W. J. Hobbs, J. F. Adair, J. Ridley, Wm. Sheldon and J. A. Cargile as associate editors. Dr. Dewing reports that when:

"The first annual session of the Western Society met on the campground near the village of Delhi, Iowa, Aug. 20, 1890, the interest manifested was of the most intense order. The constitution adopted by the convention at Aurora, Ill., the previous January, was carefully revised, and other necessary steps were taken toward a permanent corporation. *Our Hope* had made a good beginning and its encouragement for those who wrote for its columns was little if any less than the inspiration to its readers."

Among the changes made in this revision was that relating to election of editors, which was ordered to take place, along with that of the officers of the society, at the annual meetings. And the election at this session resulted as follows: Wm. Sheldon, president; Dr. Wm. Chapman, vice-president; Geo. H. Dewing, secretary; W. J. Hobbs, treasurer and business agent; A. Armour, office editor; Henry Pollard, associate editor; Wm Sheldon, corresponding editor.

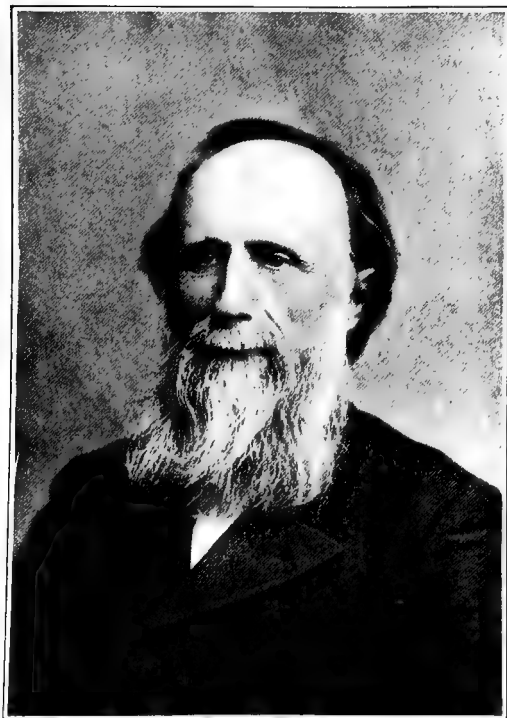
In 1892 those brethren who had secured the Lutheran Seminary property at Mendota, Ill., invited both the Gen-

eral Western Campmeeting and the Publishing Society to hold their annual meetings on the seminary campus; the invitation was accepted, and the meeting of the Western A. C. P. Society was called and duly assembled at this place on Aug. 17, of the same year. When the delegates had once assembled on this ground, not only was new interest awakened on the college question, as elsewhere stated, but also the matter of changing the

LOCATION OF THE PUBLISHING OFFICE

came earnestly to the front as had, by some, been anticipated. From its first issue *Our Hope* had been published in Minneapolis, Minn., and had received notable assistance from interested friends in that city; these supporters, and leading spirits in other churches of the State, were anxious to keep the publishing headquarters where first established. But after the question of location had been carefully considered, along with that of a school and its property, a formal ballot was taken resulting in thirty-six votes for Mendota to five against. Pursuant to this decision the issue of Volume IV, No. 5, September 28, 1892, appeared with the print of Mendota, Ill., as the office of publication, and this has ever since been its headquarters.

At the above meeting Eld. Sheldon was re-elected president and corresponding editor; H. Pollard, editor; A. Armour, associate editor; B. Forester, secretary, and W. P. Shamhart, business agent and treasurer. At this time Eld. Sheldon wrote: "Our publishing work must outgrow the mere issue of a weekly paper, and enter the work of tract and book production on the line of our distinctive message. Though it is well to 'make haste slowly,' we must head in the right direction *at once*, and allow no retrograde movement." He earnestly called on all the brethren for a liberal,



WILLIAM SHIELDON



WILLIAM J. HOBBS



NORMAN P. COOK

lusty "lift" and a united support of both the prospective school and the Publishing Society.

At this time the *Christian Armory*, an eight-page weekly (ten by fourteen) published at Leon, Iowa, in the interest of the same faith, and edited by F. C. Watkins, was merged with *Our Hope*, and it was understood that its editor would be an interested supporter of the latter paper. This event was considered a token of encouragement.

In 1893 a lively interest was aroused in an effort to represent the Adventist faith in the Parliament of Religions at the World's Fair in Chicago. The powers in charge assigned a day and Eld. D. R. Mansfield was made chairman of the committee of arrangements and president of the occasion. The published report said the services were well attended and that the interest was intense. Beside the musical exercises, and the introductory speech of the president, seven addresses were delivered on the leading Adventual doctrines and among the speakers we note the names of Elds. Wm. Sheldon, Miles Grant, and W. J. Hobbs. Eld. Pollard, who had charge of the music, reported the day as a "gratifying success," and it was said that the Chicago papers reported the meeting as both large and enthusiastic, and gave their reports in a respectful manner. This year a veteran worker in the Western cause, Eld. M. Wellcome, finished his course, dying at the age of seventy-eight years. He was called a good man and an able preacher of the Gospel; he was a native of Maine, and the eldest brother of that widely-known, diligent worker, Eld. I. C. Wellcome. His early labors, in 1840 and onward, were among the Methodists, and he was the means of leading many to Christ. He was earnestly preaching the coming of the Lord, and being reproved by the presiding elder for this, he came fully out into the Adventist faith, and work. In 1846 he went to Wisconsin, and in that State and

later in Minnesota, he labored effectively for many years.

The organization formed for the maintenance of *Our Hope* was first named the W. A. C. Publishing Society, but in 1894 it was changed to the Western A. C. Publication Association.

When the society was first established in the new headquarters at Mendota, the issuing of the paper was handled by contract with a local printer, but in 1894 and 1895 steps were taken to purchase presses and other furnishings for a publishing outfit.

ENCOURAGING PROGRESS

The effort was carried through and in the summer of 1896 *Our Hope* began to be issued from its "own type, press, and folder," and the Press Committee reported to the annual meeting of the latter year, that they had "secured a press and necessary printing office outfit at a cost of about \$3,000." Editor Pollard stated, that though it had been a year of the greatest financial stringency of any since *Our Hope* was started, yet it had been the "most successful year." More work had been accomplished, more money by far had been raised, and the publication, college, and home mission work had each been more fruitful than in any previous year. All this was acknowledged with humble praise to God for His blessings.

This successful establishment of a new Advent Christian journal, in the Middle West, along with vigorous efforts in home mission work, and the encouraging development of the college, was

A NOTABLE TURNING OF THE TIDE

in Western Adventist affairs, which gave promise of large blessing and gracious possibilities for future days, and those

who labored with self-sacrifice, faith and vision to bring these things to pass, served well the cause they represented.

In these days and for several years following *Our Hope* advertising columns showed that the office, under the enterprising management of E. L. Whitney, was offering to its patrons a large and excellent variety of books and tracts including, besides its own issues, those formerly published by I. C. Wellcome, H. L. Hastings, and the Eastern A. C. P. Society; also Bibles, Sunday-school requisites and other general works. The editorial and business reports likewise show that the Western Society was gaining in subscribers and making considerable progress from year to year.

In 1894 and for several years following Rev. O. R. Jenks, who was pastor at Minneapolis, Minn., edited and published a sixteen-page monthly called *Gleams of the Morning*, which was devoted to primitive and positive Christian teaching and service, and which gave special emphasis to neglected doctrines such as the second coming of Christ. It was considered a neat, well-edited, spiritual and interesting sheet. About 1901 its issue was discontinued and its editor gave himself more directly to the service of the Association and *Our Hope*. In the summer of 1901, Lauren Dillon was chosen business manager, and the work continued to go forward with a goodly measure of blessing.

HONORED WORKERS

Early in 1902, the Adventist cause, both East and West, suffered a severe loss in the death of Eld. Wm. Sheldon, of Brodhead, Wisconsin, who for half a century had labored unceasingly for the extension of its faith and work. He was a man of very stanch Christian principles and of high character. He was a recognized leader in the proclamation of the truth, a most consecrated and able preacher of the

Gospel. He was not only widely known as a preacher because of his extensive labors in different sections of the country, but he wrote many pamphlets and tracts besides being a frequent contributor to the leading Adventist papers, often being connected with them as a special contributor or a corresponding editor. He was blessed in winning a multitude of souls to the Christ, and in leading many into this faith, among whom were a large number of ministers. Expressions of high appreciation and heart-felt condolence were sent by many to his family from numbers of our leading workers, and an extended resolution was passed by the Western Advent Christian Publication Association at its annual meeting of that year, that voiced a fervent appreciation of his "sterling worth and scholarly ability," of his long continued and fruitful labors, and the ministers of the body were pointed to him "as an example of a godly man and what a Christian minister should be." Eld. Sheldon was deeply interested in the work of the body throughout the country, was active in connection with the publication of *Our Hope*, especially after its location at Mendota. An interesting book of his *Life and Labors* was published in the latter part of 1902, through which he, as in other writings which are still in circulation, "being dead yet speaketh."

We will here linger to make brief reference to a number who were co-workers of the above brother in the Western field, most all of whom migrated from the East. Nelson A. Hitchcock entered Wisconsin in 1846, having accepted the Adventist faith a few years before, and was a life long adherent of the same. He labored some in Illinois, but chiefly in Wisconsin, organized a number of churches and led hundreds of souls to Christ. Two of his sons gave the earlier years of their Christian ministry to the same faith and work. Geo. W. Turner went to Illinois in 1853, and to Wisconsin in 1857. He was chiefly given to pastoral labors,

though for a time he served as evangelist in different States and was a true, faithful worker throughout his life. Some of his later years were spent in New York and Ohio. G. W. Barnes went from the East to Wisconsin, in 1854, and gave many years to the service, mostly in evangelistic labors. Four brothers of one family in Western Massachusetts, entered the ministry and three of them gave their lives largely to the Western work. Marshall McCulloch moved to Illinois in 1856, and was active in pastoral and evangelistic labors; preached in fourteen States, held thirty-six tent meetings, and organized a number of churches. William McCulloch went West in 1857, and was a diligent worker at campmeetings and in general evangelistic efforts. He was in favor of progressive movements and is said to have been the first to suggest and urge the purchase of the Mendota Seminary property. H. G. McCulloch moved Westward in 1861 and was engaged in pastoral and evangelistic work in different States for many years. Eusebius McCulloch labored for a time in the East and also for a season quite fruitfully in Ohio.

Dr. O. R. Fassett, whose labors have been elsewhere referred to, was a man of able and untiring labors, both of voice and pen, and greatly served the Western cause. Also Elds. A. S. Calkins, D. R. Mansfield, C. W. Smith, John Ridley, W. J. Bursell, J. August Smith, and others gave years of life and strength to its promotion, and all are worthy of further mention than our space permits.

A NEW OFFICE BUILDING

Renewing the narrative of Association affairs we note that Manager Lauren Dillon proved careful, capable, and untiring in his efforts to promote the publishing interests and was continued in that position for a number of years.

As an enduring result of his diligent labors, assisted by other loyal helpers, an excellent new publishing house, a two-story structure, besides a well-lighted basement where the large presses and other fixtures were located, was erected in 1907 at a cost of \$13,000 and by the end of that year all but about \$200 had been raised. This gave the editor, manager, and other workers comfortable and convenient offices or apartments and was a notable mile-stone of progress in the growing Western work. But this year Bro. Dillon, weakening under the strain of confining, continuous labor, resigned, and was succeeded by C. E. Pancost, a trusted business man of the local church and town, who rendered valuable service for a term of years. During this period the work of this Association appears to have continued with a goodly measure of blessing.

FRATERNAL RELATIONS

The interest shown by the Eastern societies in the new organization in the West continued in a goodly measure through the years. Fraternal delegates from the East being appointed to visit the annual meetings of the West very often, usually each year, and the Eastern societies have received like official visits from the West. Thus mutual understanding and good fellowship have been promoted and a spirit of mutual co-operation has been fostered. In 1911 Mr. Pancost concluded his services as treasurer and manager, and for a few months Prof. Geo. H. Dewing served in that capacity, but in 1912, Bro. R. A. Watkins was chosen to that office, in which he has proved a faithful and earnest worker. Among the more important works published in recent years by the Association we note the *Hand Book of Prophecy* and *The Divine Economy or The Coming King and Kingdom*, by Rev. Arthur E. Hatch, A.M., both of which are volumes of some three hundred pages and

are recognized as able works, the former especially having met with a considerable sale and a wide interest.

Prominent among the Minnesota helpers of this cause, was Mr. William A. Wilkinson, of Minneapolis, who for his fine character was called "One of God's noblemen." He was by profession an engineering expert, a practical and gifted business man, and a liberal supporter of progressive efforts in church, college and publishing work.

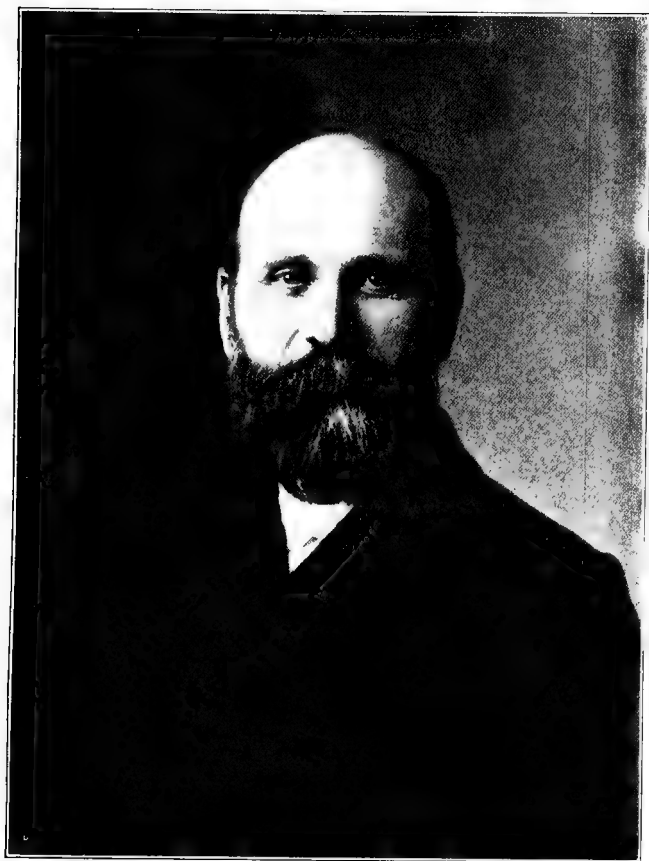
Important branches in the Western work, which will be elsewhere more fully mentioned, were the Western woman's missionary society, called The Helpers' Union, and the General Society of Loyal Workers, both of which were granted delegate privileges in the annual meetings of the Association. In 1915 the By-Laws were so amended that these societies were constitutionally recognized and each was declared entitled to two votes so long as they should remain auxiliary to the Association.

In the above year the Western Adventual interests met with a severe loss in the death of Charles Eckhart of Auburn, Ill., a very highly esteemed citizen and a devoted member of the Adventist Church of Mendota. The story of his life is most interesting and remarkable. From early years of poverty by energy and devotion to noble aims he acquired an extensive property and a most honorable station in life. He not only promoted worthy causes of his own community such as the local library, Y. M. C. A., a fine public park, public drinking fountains for both man and beast, but he gave also a large fund to Aurora College and was a liberal helper of the Association. He was a veteran of the G. A. R. and a good soldier of Jesus Christ. It is occasion for great encouragement that such laymen as Mr. Eckhart of Illinois, and Mr. Wilkinson of Minneapolis, Minn., and others of similar spirit, concerning whose lives and liberal service we have not the facts at hand, were by

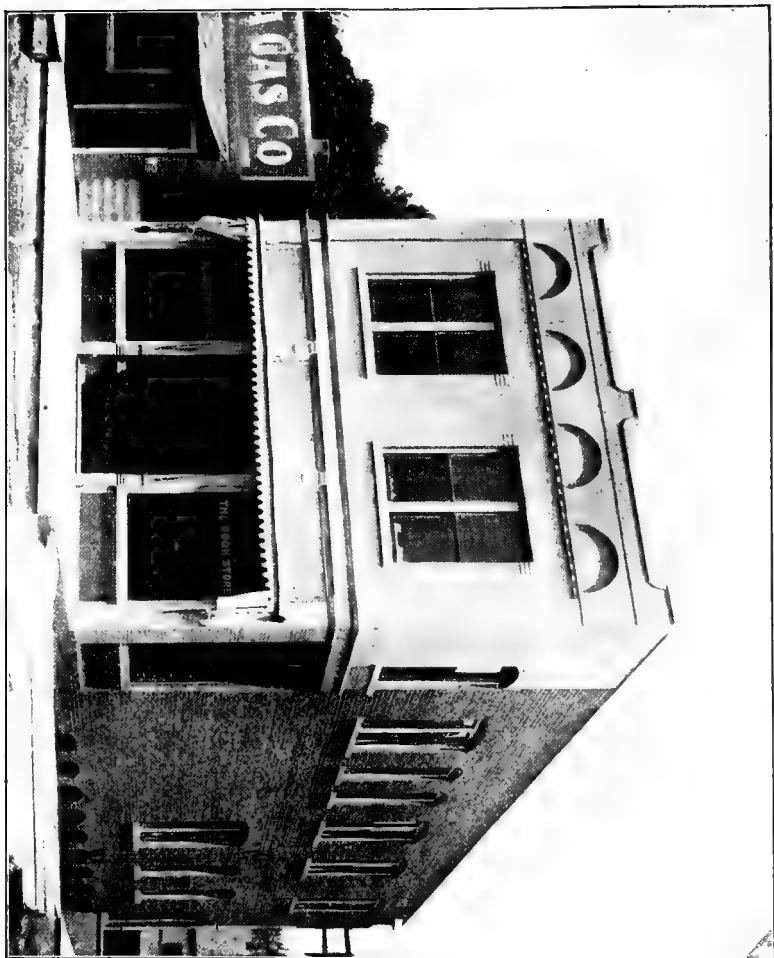
the blessing of God, disposed to so assist the Western work that it has made considerable progress in spite of the many difficulties of such Christian labor in these last times.

ENCOURAGING PROSPECTS

Mr. Watkins who was elected business manager, in 1912, has continued to serve in that office to the present time. And Eld. Henry Pollard is now completing his twenty-sixth year as editor of *Our Hope*, which we believe to be the longest term of editorial labor in the history of Advent Christian periodicals. He has rendered able, diligent, painstaking service, and has shown a fine Christian spirit. It is a matter of record that during the last three years the facilities of the publishing plant have been greatly improved; new and up-to-date equipment, of numerous items, having been installed at a total cost of over \$10,000—which has been paid for from legacies and annuity funds given for the purpose. About the last week in March, 1918, the office issued a special Easter Edition of *Our Hope* of more than twenty thousand copies, the largest single edition of the paper ever printed. It was mailed out to lists of names sent in by friends of the paper and nearly ten thousand copies were sent to ministers of other denominations. Manager Watkins states that: "We are now in a position to do a large amount of religious and denominational printing; at the present time the outlook for our work is much better than ever before." It would seem that the hopeful possibilities of this work and its wide field would prove an effective challenge to all the Mid-Western friends of this faith to arise and, with increased energy, liberality and unity, press the battle to the gate, until the King shall come.



HENRY POLLARD



OUR HOPE OFFICE

LATER EVENTS ON THE PACIFIC COAST

The former sketch regarding the cause in the Far West, closed in the decade of the nineties, or soon thereafter. The *Messiah's Advocate*, the neat and attractive organ of the Pacific A. C. Publication and Mission Society, was making good progress on the line of improved equipment and an increasing support, and this continued in the early years of 1900.

The coming of the earthquake in 1906, which desolated so large a portion of San Francisco, drove many business houses to Oakland and largely increased the price of rents, in the latter city, hence the Publication Society felt the need of securing a building of their own, and after considerable prospecting a desirable location was secured for a reasonable sum and friends of the *Advocate* nobly responded to the needs of the occasion. A lot was purchased and a building was started, and by the time the lease of the old location expired and double rent was demanded, they were able to move into their own building where the paper has since been printed.

This at first involved quite a debt, but with the passing of the year 1908, through the agitation of the business agent, and especially the inspiring appeals and leadership of Dr. J. B. Chapman, of Seattle, Wash., this was entirely cancelled and 1909, New Year's, found the interested friends happy indeed; thankful for answered prayers and full of courage for further forward steps.

THE SEATTLE CONGRESS OF ADVENTISTS

Early in the spring of 1908, as Dr. J. B. Chapman and Eld. S. P. Hayward, who was then pastor of the Seattle Church, were conversing together, one remarked that it would be a fine thing to hold a Congress of Adventists at Seattle in 1909, during the Alaska-Yukon-Pacific Exposi-

tion. After some reflection it was decided to start the effort. On the thirteenth of April a general mass meeting was called at Seattle for the purpose of deciding whether or not such a gathering as proposed would be desirable and practicable. At that meeting it was unanimously decided to go on with the effort, and officers were elected to this end, and at a subsequent meeting the needful committees were appointed. The movement at first contemplated chiefly the entertainment and comfort of those Adventists from all over the country, who expected to visit the exposition; but the idea slowly developed until it included evangelistic and convention work. The officers elected were staunch and courageous men who went forward in spite of obstacles and completed the effort, and they were assisted in their work by the kindly attitude of the four weekly papers of the body.

The congress was held in camp form on the north bank of Green Lake, a beautiful body of water a mile long, resting in the heart of Seattle. The camp consisted of about fifty tents besides the big auditorium tent, reception, and rest tents. The meetings were filled with brotherly love and ideal fellowship. The East, South, and North met the West in a most cordial spirit and sectional lines were forgotten. The report states that the congress, considering its location in the extreme northwest State of the Union, was well attended by Adventists from nearly every part of the country, including eighteen States and British Columbia. Thirty-four ministers of the Gospel were present and rendered willing assistance and ably represented their respective sections. There were daily morning prayer-meetings, and preaching much after the usual campmeeting order, while the afternoon was given to "congressional work," or the general discussion of live and weighty subjects which concerned the welfare and fundamental doctrines of the Ad-

ventist cause. The evening services were evangelistic and, in spite of the great attractions of the exposition and the general spirit of holiday enjoyment prevailing the city, these services resulted in a goodly number of conversions, while Christians were uplifted and encouraged. Numerous baptismal services were conducted in the waters of Green Lake, which were witnessed by large congregations of interested spectators.

Financially the congress was a success, in that the expenses which amounted to about \$2,500, were fully covered. Dr. J. B. Chapman was president; S. P. Hayward, A. W. Steers, Dr. William Chapman, Geo. E. Coopridge, vice-presidents; F. J. Dorning, secretary; Geo. A. Patten, treasurer. The *World's Crisis* was represented by Evangelist John M. Currie; *Our Hope* and Mendota College by Eld. B. Forester; *Messiah's Advocate* by Prof. W. R. Chandler. Special days were given to various State and church interests, and the special services were ably conducted by the respective societies and States. Important resolutions were adopted, one of which called on the entire denomination for hearty support of our college now located at Aurora, Ill.; another recommended the holding of a general congress each year in those four sections represented by our four Publication Societies; another called for the holding of a National General Conference once every five years, to be held on such basis as to bring together representatives from every conference and foreign field in the body. One of the resolutions we cite here:

"Resolved: That it is the conviction of the congress that the subject of prophecy should have a larger place in the preaching of our evangelists and pastors (preached in the spirit of the message), and that we also urge the laity to return to the daily study of the Bible, that we may not only enjoy, but give a reason for our hope of Christ's soon coming."

The vision, courage, and zeal with which this project was conceived and carried through may well be an encouragement to all our people to undertake opportune and progressive measures for the enlargement and inspiration of the cause in other fields and lines of work. A similar spirit of enterprise was exhibited by some of the California brethren in connection with the Panama Exposition.

GAINS IN THE WORK

Returning to the publication narrative, we find that Eld. Young, by vote of the society, was continued in the service as editor and business agent for seventeen years and proved an efficient, self-sacrificing, able and zealous worker for the cause. Before he retired from the office, in 1910, he had the satisfaction of seeing much new equipment installed, the new building completed, with its convenient quarters for all departments of the work, the debt entirely removed, and he had the assurance that the business was established on a substantial basis with promise of future success. During these years of labor the circulation of the *Advocate* increased three-fold. This progress was not obtained without times of trial, protracted seasons of hard labor and facing of many problems and difficulties. Many gracious deliverances and notable answers to prayer, were recognized which gave the deepest assurance, to those concerned, that they were in the line of God's will and were manifestly receiving His help.

In 1910, Eld. J. J. Schaumburg was chosen as editor and business agent, and continues to serve at the present time, having proved a diligent and faithful worker. The *Advocate* has continued to increase in number of subscribers and other facilities have been added to the equipment of the office.

The formation of the Advent Christian Home Mission

Society in and by the four conferences on the Pacific Coast, in 1912, was considered a decided forward movement for both progress and larger unity. In two years this society raised and expended ten to twelve thousand dollars in definite evangelistic work, much of it in new fields. Also much help was given to weak churches to the end that they might become self-supporting, and help was also given to build new churches where organizations had been effected. Such work as this surely ought to be continued.

In 1913 the Sunday-schools, the Loyal Workers, and the Woman's Home and Foreign Mission Society jointly employed a field worker for full time, and excellent work was done in all these auxiliaries by introducing new and wise plans, thus effecting better results and more unity of organization in all departments represented. Also a system of tract publication and distribution was adopted, entitled "The Educational Series." Following its adoption they soon printed one hundred thousand copies of these tracts and they had in view a system of colportage and missionary work for new fields to be developed along with this tract mission.

HONOR TO WHOM HONOR IS DUE

Because of the long and notable career of Dr. H. F. Carpenter something further should be said concerning his life and work. He was a native of Worcester, Mass., was converted early in life and by the influence of his employer and the reading of a book by Eld. Jacob Blain, with Bible study, accepted the Adventist faith. Having the conviction that he ought to preach, he was led, under the influence of Elds. D. T. Taylor and H. L. Hastings, into active service. He held several pastorates in the East and was for several years secretary of the Advent Christian Association. In 1875 he went to the Pacific Coast where, after

four years as pastor of the church at Vallejo, Cal., he settled at Santa Clara, which has been his permanent home for about thirty years: where he has practised medicine and acted as pastor, and supply of the local church in the absence of other pastors. He also spent considerable time in tent work in both Southern and Northern California. He was the first editor of the *Advocate*, and afterwards until very recently, associate or corresponding editor. A man of noble, Christ-like character, he has rendered the cause abundant and efficient service and has been one of our ablest preachers and writers. Among other laborers on the Pacific Coast, who have rendered conspicuous service, we would mention Eld. T. H. Organ, for a season vice-president of the Publication Society; W. R. Chandler, for a time corresponding editor of the *Advocate*; Virgil F. Hunt, a frequent contributor to the paper, and I. N. Archibald, well known for evangelistic labors. We should also refer to H. W. Bowman, a man of great promise, who died in his early prime, in the midst of abundant activities; and M. McFadyen, who also finished his course in the strength of his years. The cause on the Coast has also been blessed with a goodly number of lay helpers who have given freely of their labors and money to extend the work; Bro. D. A. Davis being a notable example; he having been a liberal benefactor, not only to local branches of the work, but also to Aurora College and to the Eastern Publication Society.

In recent years several able ministers from the East and Mid-West migrated to the far West and are there doing valiant service, of each of whom we would like to write but space forbids.

In 1912 there began to be some dissatisfaction with the location of the *Advocate* office, and a call for a new property. The Board of Managers arranged for an investigation, and later the full Board met, reviewed the situation and unani-

mously voted to authorize the purchase of a lot on the corner of Twenty-Third and Valley Streets, which was by all considered very desirable, providing the money for the same could be secured. By the aid of several liberal donors, Editor Schaumburg was able to secure the funds and the lot was purchased. Later considerable improvements were made upon the property—but we do not learn that the erection of a new office building has yet been undertaken, there being delay in selling the one already occupied. The Pacific Coast line runs from south to north for nearly two thousand miles, and it is said that all the principal Coast cities are blessed with a lighthouse of the Advent Christian faith. Some eight or more of the stronger congregations have modern churches with Sunday-school rooms, and are fitted for aggressive work, while there are twenty or more other churches of one room or more, and that have parsonages for pastors. It is claimed that some of the best churches of the denomination are on the Pacific Coast, and that a need is felt for a larger number of efficient pastors—men with vision and wise methods, who can do real, constructive work, also men educated and trained for effective evangelistic labor.

THE SOUTHERN ASSOCIATION

In the nineties, soon after the *Messiah's Advocate* had been re-established on the Pacific Coast, and *Our Hope* had been successfully maintained in the Mid-West for a few years—the friends in the South began to agitate the question of a Southern Association, and a press of their own. As a result of this in 1897 A. B. Cargile addressed letters to both the General A. C. Association and the American Advent Mission Society, seeking the sanction of these bodies for the effort before taking definite action. The desired consent being given informally through the officers

of the above organizations, a convention was called which assembled in Augusta, Ga., on July 26, 1898, in which all Second Advent brethren present were enrolled as delegates. After choosing temporary officers and appointing necessary committees, a permanent organization was effected with the election of the following: John A. Cargile, president; J. S. DuBose, vice-president; and Geo. H. James, secretary and treasurer. Following this a constitution was adopted and the society was named the Southern Advent Christian Association. Its territory was defined as including all the Southern States, east of the Mississippi River, and its membership was to consist of delegates chosen by the A. C. conferences of the said territory, co-operating in Christian harmony with the objects of the Association. Thus the A. C. conferences of these Southern States were called upon to unite in a forward movement for larger growth. The brethren at this convention also organized, within the Association, a Southern A. C. Publication Society adopting a separate constitution for the same. The officers elected for this society were John A. Cargile, president; W. C. Rhodes, vice-president; Geo. H. James, secretary and J. S. DuBose, treasurer. And it was voted that a paper be published weekly. Soon after this the paper was started and entitled *Present Truth Messenger*. Rev. F. L. Piper, who visited the South in 1899, after referring to the early work in that field, wrote: "To-day there is a large number of Advent Churches in the South, several conferences, and a goodly number of preachers, some of whom we know to be earnest, devoted men, who are able defenders of the Word of God." The *Messenger* is an eight-page paper, eleven by fifteen inches, which has had a struggle for existence, but continues to the present time. If we mistake not A. B. Cargile, O. T. Mattox, and Burr A. L. Bixler have served successively as editors; the latter

so laboring at the present time. The principal writers through the years have been John A. Cargile, G. D. Sherrill, who was also president of the society for many years, and V. P. Simmons. Elds. John A. Cargile, O. T. Mattox, Judge W. M. Ives and Prof. A. E. Hatch, are now listed as special contributors. With a goodly number of conferences, a Publishing Society, and a Mission Board, our Southern friends have the facilities for the development of a strong work in their territory, and we hope to see them take new courage, give a more liberal support to and strengthen their paper, and plan for larger things. A hopeful token of possibilities on this line is seen in the recent pledge of the Piedmont Conference of \$2000 toward the Aurora College endowment fund, the same to be a "memorial of Eld. G. D. Sherrill, who named the conference and spent his whole life working in it."

THE HOME AND ORPHANAGE

In the fall of 1909 it was proposed, in the annual South Georgia and Florida Conference to establish a Southern campground. As a result of the agitation about this the Dowling Lumber Company of Dowling Park, Florida, agreed to give one hundred and twenty acres for this purpose providing the friends of the movement would improve it to the extent of \$1000 the first year. The offer was accepted and by hard work on the part of W. M. Bennett and his co-laborers the condition was met and the property was secured. As interest in the campmeeting plans did not develop successfully the parties concerned were open to another proposition: a dying mother of Millwood, Georgia, sent a pathetic letter to the editor of the *Present Truth Messenger* (Burr A. L. Bixler) inquiring "have we an Advent Christian Orphanage?" This question turned the thoughts of those interested, to the need of such a home and plans

were soon under way to use the aforesaid land for such a purpose. In due course an organization was formed and incorporated, which is known as "The American Advent Christian Home and Orphanage." The plans in view were laid before the General Association and the movement was indorsed and later the Home and Orphanage was recognized as an auxiliary of the General Association, and it has also received the cordial assistance of the Woman's Home and Foreign Mission Society. A certain adjoining property was purchased which provided an abundance of land for all time and useful buildings and improvements. The Home and Orphanage is finely situated on an elevation some ten rods from the Suwanee River. The Incorporation has a Board of Managers as follows: W. M. Bennett, J. T. Butler, W. M. Dowling, O. O. Williams, and Burr A. L. Bixler. It is proposed to erect on the streets laid out, from time to time, such buildings as may be needed for aged ministers and retired workers. There is a commodious building with pleasant, wide verandas and it is said that "the Home and land is an ideal spot." Eld. J. August Smith, who visited the same in 1914, said: "I wish to commend this institution to any and all our people, East, West, North and South." Being recognized by the A. C. Association and General Conference it is permitted to appeal for support to all the Advent Christian people. Already some aged friends have found comfortable homes there and over a score of children are cared for in the Orphanage and are receiving education under the competent instruction of Miss Flossie M. Quimby, formerly missionary in China.

THE EASTERN PUBLICATION SOCIETY

The former narrative regarding this society closed in Chapter IX, with the entrance of Bro. Chas. H. Woodman

into the office of treasurer and business manager (1887) and the installation of the new printing plant (1888) at 144 Hanover St., Boston. The next event of note was the change of relation between the Advent Christian Association and the Publication Society. From 1860 to 1889 this latter organization was maintained within the said Association and its officers were elected by and required to report to the same. But when the Association was recognized as having a general oversight or authority regarding the Western work, and had given sanction to the formation of a separate publishing interest in that field, it was deemed best to separate the Eastern Publication Society and to establish the same in its own right. In pursuance of this purpose a "meeting of the corporators of the Christian Publication Society" was called to be held at the office of the *World's Crisis*, Boston, Mass., Oct. 2, 1889, to see if the society would adopt for its benefit certain "Public Statutes," provide for additional membership, revise constitution and by-law, and elect officers in accordance therewith. As a result of this action, the Publication Society became duly incorporated the same month, separate from the Association, though co-operative with the same, and has thus continued. The Western Publishing Society was organized the next year, and incorporated in 1895. The Eastern Society with its new manager, new facilities, and revised legal status, appears to have gone forward for some ten years on regular lines without events of special note.

During this time a number of workers finished their course, of whom some account must be given. In 1889 Eld. Sidney S. Brewer fell asleep after four score and five years of life. "He was an able, pleasing and commanding preacher, and a writer of no mean ability. He was greatly beloved as a man and a Christian."—*E. A. Stockman*.

"He lived in the Divine atmosphere and on the sunny-side of religion. His influence was salutary and healthful as well as fruitful wherever he labored."—*L. Boutelle*. Besides writing frequently for the papers he was the author of over twenty pamphlets, amounting to over one thousand pages, and of many hymns, the most widely known probably being:

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark His coming
Yet upon thy pathway shone?"

Samuel Gordon Mathewson died at Worcester, Mass., in 1893, aged eighty-five years. He was a native of Connecticut, entered the ministry in 1843, and was active therein for forty-five years. He was a "pioneer in proclaiming the message of a soon-coming Saviour; his experience was that of a chief, and he was well known, far and near, as a stalwart advocate of Gospel truth. . . ." He was a successful and beloved pastor of several of our churches; for years was president of the Association, and a leading campmeeting worker.

Eld. J. S. White died in January, 1895, aged nearly eighty-nine years. A most worthy and very able preacher, noted for careful, clear, thorough reasoning and kindliness of spirit. He was humble, broadminded and served the cause with faithfulness and honor. His purity and stability of character remind us of the promise, "I will make him a pillar in the temple of my God and he shall go out thence no more."

THE MAN OF "GOOD LIVING RELIGION"

Eld. Luther Boutelle was a native of Massachusetts. When a young man he was converted to Christ and united

with the Congregational Church of Groton, Mass. Later he came into the Adventist faith under the preaching of Wm. Miller, and very soon became an earnest and successful advocate of the message. He also became actively identified with the anti-slavery agitation, and was a prominent abolitionist. He was associated in this work with Wm. Lloyd Garrison, Wendell Phillips, Oliver Johnson, Fred Douglass and other great and good men of his time. For many years he filled official positions in the A. C. Publication Society, always discharging his duties to the entire satisfaction of his brethren. He was an official member of the Advent Christian Church of Chelsea for about thirty years. In December, 1898, he fell asleep in Jesus, aged ninety-two years. He was a man full of faith and the Holy Spirit, of sunshine and cheer; a veritable embodiment of what he so often exhorted other people to have—“Good living religion.” He was deeply loved by a host of friends.

ANOTHER LABORER AT REST

Dr. James Hemenway died in December, 1898. He was a dentist by profession and one of the pioneers of the Adventist cause, and was an able defender of the truth. He was ready at any time to meet any Goliath who might arise against God's Word; he was a very able debater, and was often sent for to defend the truth. He located in Athol, Massachusetts, in 1864, and for over thirty years was acting pastor of the Advent Church in that town. He built up the church and left a noble record in the community. In his early ministry he did much evangelistic work. He held several important positions in the Adventist body; for a number of years he was the president of the State conference, for a time served effectively as business agent of the Publication Society, and also as president of the Springfield Campmeeting Association. He labored so

earnestly that his later years were clouded by debility and suffering, but he cherished his love for the Christ and His coming to the last.

AN IMPORTANT TRANSFER

Turning more directly to the publication interests, we observe that, at the annual meeting of the society in 1899, a proposition was received from the Executive Board of the Scriptural Publication Society, of Maine, offering on certain stipulated conditions, to transfer its entire publication and mission interests to the A. C. Publication Society. After extended discussion the latter society voted to accept the proposition as offered. This being done, in due course the mission interests were by vote passed over to the A. A. Mission Society, as stated in Chapter X. This merging of publishing interests brought a number of valuable books and tracts into the hands of the receiving society and was an omen of closer unity among the Eastern workers.

A NEW PASTOR AT BOSTON

Eld. W. J. Hobbs, who in his earlier ministry was very active in New York State, later labored in Ohio, and Minnesota, and was actively engaged with others in the founding of *Our Hope*, and for a time officially connected therewith, was called to the pastorate of the A. C. Church in Boston, in 1895. He took hold of the work with grace and zeal and blessings followed. In 1897 this church, weary of its unfortunate location on Emerald St., decided to rent what was called the Dudley Street Opera House, which was large and convenient for its services; with a view of taking time to find a desirable, permanent location for a new church home. Later the church property at 160 Warren Street was secured, and this was thought to be an effort of interest and encouragement to the friends of the cause

at large. When the church work was well under way in its new home, a plan was conceived by Pastor Hobbs and others, of turning the property to a larger use—hence one of the special features of the annual meeting of the A. C. Publication Society in 1900, was the appointment of a committee to consider the possible removal of the denominational headquarters, from the rented apartments at 144 Hanover Street to 160 Warren Street.

CHANGING EDITORS

At the above annual meeting Eld. E. A. Stockman, who had served as editor of the *World's Crisis* for nineteen years, was compelled by his infirmities and weakness to wholly retire from active service. He had been assisted for some six years by Eld. Wm. H. Mitchell who had served as office editor. A pathetic occasion was Eld. Stockman's farewell address, for he felt that he had come before the society for the last time, and he spoke in his characteristic choice words and tender feelings. In the election that followed Rev. F. L. Piper was chosen as editor, and in due course fitting resolutions were adopted relative to the labors of both Elds. Stockman and Mitchell, who have been more fully referred to in the previous chapter.

We turn to notice the following brethren who were closely connected with the work for many years.

Hiram Munger was born in Monson, Mass., September, 1806, the oldest of eleven children. In his twenties he married and lived in South Wilbraham, and their wedded life lasted sixty-five years. Mr. Munger was a miller by occupation but his life was that of a religious leader, and he became famous as a campmeeting manager, and a traveling preacher. He was about as eccentric as Lorenzo Dow or Peter Cartwright, but he led many souls to Christ and into the Advent faith. He was a successful fisherman

and he knew how to catch men, especially those that were hard and rough. He was a striking figure standing very straight, six feet one and a half inches in his stockings and in his prime was a man of great strength. He was strenuous for order in church and campmeeting services—those misbehaving were called members of the Cain family and were liable and often subjected to vigorous treatment. He was full of quaint sayings, a rough and ready wit, but had a heart as tender as a child. He died early in June, 1902, aged ninety-five.

Chas. Goodrich was a native of Massachusetts, beginning life in 1828. He was converted in 1843, under labors of King Hastings, father of the late H. L. Hastings. He commenced preaching among the Methodists in 1846, accepted Conditional Immortality in 1847, and was active in the ministry of Adventual faith for over fifty years. He labored for many years in the mailing department of the *World's Crisis* office, Boston. He was a brother who believed and practiced the Gospel of good cheer. He fell on sleep in 1904.

Following the introductory step taken by the Publication Society in 1900, and the work of the committee then appointed, various further investigations were made, plans of the proposed new headquarters were drawn, and the whole question was carefully considered, canvassed and recanvassed, and after some months it was decided, in the summer of 1901, to purchase the Warren Street property, and to proceed with such reconstruction and building as should be necessary. A finance committee was appointed and instructed to raise the sum of \$25,000 to cover the expense of purchasing the property and removing the office. This committee consisted of F. L. Piper, C. R. Crossett, C. H. Woodman, C. W. Wentworth, G. F. Haines, Henry Stone and W. J. Hobbs. While a few objected to the



FRED L. PIPER



WORLD'S CRISIS OFFICE

movement, the large majority felt the urgent need of better and more commodious apartments, worthy of the enlarging work of the Society and which would help to this end. The proposed new location in Roxbury, in one of the better parts of the city, was considered to fully answer these demands.

THE NEW HEADQUARTERS

After the questions of a clear title and sole ownership by the Publication Society with due protection of the church interests, were settled, and the needful legal papers had been passed on the fifteenth of February, 1902, plans were at once entered upon to reconstruct the property and prepare for early occupancy. But as usual the undertaking involved more time and means than was by some expected and the entrance into the new offices was not accomplished till a little past the first of February, 1903. When the task was completed, and the ordeal of removal was passed, all concerned were rejoiced at the convenience and utility of the new apartments. The undertaking had involved about two years of agitation, and many months of anxious hard work (especially by Editor Piper, Pastor Hobbs and Chas. H. Woodman) but when completed, it was highly commended by the patrons of the Society, and by disinterested business men and friends. The dedication exercises were very largely attended, were of high character and deep interest. The whole movement served to awaken desires for forward looking plans and enlarged service in the cause, and provided impetus and opportunity for the increased activities of future days. It may be well to here note the previous

DIFFERENT OFFICE LOCATIONS

The *World's Crisis*, which was started in Lowell, was first issued in Boston (Feb. 20, 1856), at Hanover Street,

over George T. Adams' store, and except a few issues credited to 27 Central St. (upstairs), continued to be published there until April, 1870, when it was moved across the street to 160 Hanover, corner Salem St., where they were said to have had very pleasant rooms over the Boston Drug Store. In December, 1875, another move was made to 144 Hanover Street, and these apartments were reported as more commodious and convenient than any occupied before. This proved a notable headquarters for a long period and many, many were the greetings and farewells at this place, while tons and tons of literature were sent out therefrom. They continued at "144" until the transfer was made to the new quarters as above recorded.

In the new location the work of the Society continued on usual lines for several years. In 1906 a strong sentiment developed for a more efficient administration and a larger, more aggressive work, and this was recognized by Editor Piper, as a "pronounced awakening and a new call with added responsibility."

A BELOVED WRITER AND WORKER

James Albert Libby died at his home in Maine, January 1907, aged seventy-four years. He was a sweet-natured, even-minded, loving Christian; a good preacher, an efficient pastor, and a gifted poet. He was for a long time president of the Mechanic Falls Campmeeting, and his peculiar, cordial greetings and farewells there and elsewhere will long be remembered. They were a benediction indeed. He had a host of friends far and near. Eld. E. A. Stockman called him "The poet laureate," of the Adventist denomination. His pen was active for many years and numbers of his poems were widely circulated. He wrote some beautiful couplets the last few days before he fell asleep as follows:

"The lifting of the resurrection curtain bright will be,
Like sunshine o'er the glistening sea."

"O Jesus, let Thy blessed face
Shine on me from the world of grace."

"Jesus, turn Thy face to me,
And say, 'From sickness be thou free,'
Let others say whate'er they will,
Thou art the mighty Saviour still."

"Jesus, my Jesus, fill me with repose,
Such as no man of earth without Thee knows."

OTHER VETERANS PASSING

Dr. Darius Mathewson (brother of S. G. Mathewson before mentioned), found rest at Worcester, Mass., in 1907. He was a native of Connecticut, was converted in early life; practiced medicine for nine years; came into the Adventist faith through the teaching of Wm. Miller, and gave his life mostly to the preaching of that faith, laboring both East and West.

Eld. Geo. L. Teeple, another native of Connecticut, fell asleep the same year—a dear man of godly life, faithful, fruitful labors and steadfast faith. He had a notable experience and an emphatic testimony, for he knew well whereof he spoke.

Thomas M. Preble was born among the "pine trees" of Maine, and in due time became a Free Baptist preacher and pastor. While serving a church of this faith at Nashua, N. H., he was brought into contact with William Miller; from that day he became a devout student of prophecy, and later a life-long advocate of the "blessed hope." He was conspicuous as a pioneer worker and was a fervent and able preacher, and also wrote extensively. His ministry covered a period of about seventy years. He found rest

in 1908, at the age of ninety-seven, and was earnest in spirit and full of faith till the last.

REDUCING THE DEBT

The establishment of the new headquarters, though liberally supported by those interested, left the Publication Society in debt, which in 1909, stood at \$15,000 and on that year a vigorous effort was launched to cancel it in five years, and pledges were made for \$3,000 to be raised the first year. This campaign was continued for a season and though the full amount needed was not raised, yet by this and subsequent efforts, the obligation was so reduced that it has been conveniently handled, while other urgent needs have received effective attention.

In 1912 a new departure was made in the business administration of the Society, Bro. Chas. H. Woodman retiring from the office of treasurer and business manager, and Rev. Fim Murra being elected thereto. Mr. Woodman had held this position for twenty-six consecutive years, and was employed as a clerk in the office for seven years prior to that—making a period of thirty-three years of service, and they were years of painstaking, diligent labor. The action of the Society regarding his service may well be recorded here:

“Resolved, That the thanks of the Advent Christian Publication Society are due, and are hereby expressed to Charles H. Woodman, our retiring treasurer and business manager, for his long and faithful service to our denominational interests; and we desire to express our appreciation of his untiring devotion to the constituency of the Society and his uniform courtesy and kindness to all with whom he came in contact, and we cheerfully commend him as a man whose business career has carried with it the true principles of a noble Christian manhood, and we most sincerely desire and pray for the blessing of God to rest upon him in the days to come.”

THE NEW EQUIPMENT

The manager elect had served several years as secretary of the American Advent Mission Society, which had its office in the Publication building, and thus had come to know something of the needs and routine of his new duties, and being in the prime of his years, and of a business turn of mind, he took hold of the work with tact and vigor. After studying the situation he concluded that one essential of a more successful business was a new equipment in the printing department. The need and its proposed supply was laid before the Board of Managers, and a forward movement on this line was soon under way. In the course of the three following years a comprehensive equipment of modern machinery and improvements were added in the composing room, press room, mailing room and office, amounting to a total cost of a little over \$11,000—and by the aid of timely legacies, liberal aid from the manager's business friends, and generous responses to appeals by press and circular, this amount was all paid before the close of the fiscal year in 1916. As this improved equipment was added the business began to show increased efficiency and production, and its completed installation has proved a notable event in the Society's progress. At the annual meeting of said year, Mr. Murra, to the great regret of the constituency, absolutely insisted upon retiring from the office, and carried with him the grateful appreciation of the Society for his efficient service.

THE CONVENTION FEATURE

Some years ago it seemed best to a number of the brethren in view of the interest in the summer camp-gatherings to have a general assembly in the winter, and in the furtherance of this thought the first Mid-Winter Convention was

held in Worcester, Feb. 1892, with an interesting and extended program. The first Boston Mid-Winter Convention was held in 1894, in Tremont Temple, occupying Meion-aon Hall two days, and the main auditorium one day. There were forty addresses given at that convention, by as many different speakers, and it was a pronounced success. It is estimated that about eight hundred people were assembled the first two days and two thousand the last day.

The next like gathering was held in the People's Temple, on Columbus Avenue, and the building was filled with an interested and attentive audience. At both these conventions the daily press was well represented by reporters, who gave quite full accounts of the meetings. In the winter of 1896 a third convention was held in Park Street Church, and the building was packed from the commencement to the close. By these three meetings the Adventists were brought more in touch with the general public than before, and their views were better understood.

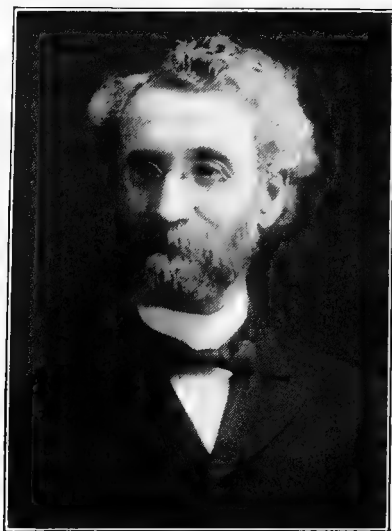
In 1898 these conventions were resumed and began to be held in the Advent Christian Church on Warren Street, where they have been continued through the years. Although more remote from the city's center, and not attracting so many of the outside public, yet these latter conventions, have been considered as productive of much good. Following this Eastern example similar gatherings have been held in several different parts of the country.

A STALWART LABORER

Eld. Geo. H. Wallace, finished his course in 1916, having "fought a good fight and kept the faith." He was a New Hampshire lad, and at seventeen years of age shipped from New Bedford on a four-years' whaling voyage, and during these years, through the influence of a godly fellow seaman



GEO. H. WALLACE



GEO. F. HAINES



HEN MYRKA



LISTER E. REYNOLDS

was led to Christ. He began preaching in 1870, was ordained the next year, and spent his life in energetic, successful service; laboring five years as an evangelist and the remainder of his life in constant pastoral work. For more than twenty-five years he was connected in an official way with the work of the body, serving for fourteen years as president of the Eastern Publication Society, retiring from said office in 1906, when a very appreciative resolution in recognition of his efficient service was passed. But he continued in the Board of Managers until his death. He was for some time president of the Springfield and Beebe Plain Campmeetings and of the Christian Burden Bearers' Association. He was an excellent, dignified presiding officer, an able preacher, a successful pastor, and a beloved friend. Not only was his death mourned by all of this faith, but the Ministers' Association of Lawrence, the city of his last pastorate, in a tender and extended resolution bore witness of their high esteem and cordial fellowship.

AN IMPROVED SYSTEM

When Manager Murra retired from the service of the Publication Society in 1916, Rev. Lester F. Reynolds was elected treasurer and business manager, as it was felt that, though much-needed in pastoral service, he had the gift and qualifications so necessary in that office, and he has already proven competent and efficient. Being confronted with some problems that had not yet been solved, he set about a careful study of conditions, then of the cost systems of up-to-date printing firms, and has consequently introduced a first-class cost system and so revised the operations of the office and of the printing department, that there is promise of greater efficiency and larger production than ever before. Even though the times are difficult and strenuous yet with the blessing of God there is a prospect

of very successful work before the Society, and an increased demand for its issues.

It is now the custom of the office to issue an annual catalogue of about seventy pages, descriptive of its church and Sunday-school supplies, stationery, holiday gifts, general religious books, denominational works and special publications, and this is very helpful to the patrons of the Society.

The present officers of the Publication Society are: Rev. G. F. Haines, president; Rev. Henry Stone, vice-president; Rev. Geo. E. Tyler, secretary, each of whom has served for a number of years; treasurer and business manager as above named.

A WORTHY EDITOR

Rev. F. L. Piper, who was elected editor of the *World's Crisis* in 1900, is still continued in said office, and he has rendered very able service. He is broad in his vision and fellowship, deliberate and prudent in his judgment, easy and gracious in his writings, sober and strong in his faith, and through critical periods has kept the paper steady and free from rash or extreme teachings. Having gone through the files of the paper from the beginning, the writer is prompted to say that the issues of its recent years compare very favorably with any period in the past; that in manner and substance of teaching, the general quality of its writings and in mechanical appearance, it is the best of all its years and deserves an increasing patronage.

THE ADVENT CHRISTIAN ASSOCIATION AND GENERAL CONFERENCE

The first biennial session of the Association under its revised Constitution, after the Publication Society was separated therefrom, was held at Chelsea, Mass., October,

1891. There was some important discussion and action with reference to the needs of the cause and what should be the prerogatives of the Association. In view of its new standing and relations this organization needed to find the chief cause of its continuance in some functions not before specially exercised. It was thought by some, especially by Eld. Stockman, that the Association should be so related to the conferences as to constitute a bond of inter-conference fellowship, to secure harmony of conference action and to promote and stimulate their united co-operation in the general work of the whole body of Advent Christian believers. It was also generally recognized as having the chief advisory and directing authority, over the Mission, and Publication Societies, educational efforts and over the State or local conferences.

At the second biennial meeting, October, 1893, the constitution was so revised as to constitute the Association a kind of general conference, the latter words being made a part of its name, and it was to have three boards of counsellors of six members each; these were to be chosen from the fields of and to represent the three Publication Societies: the Eastern, the Mid-Western and that of the Pacific Coast. Since the Southern Association was organized there have been four Boards of Counsellors instead of three, and of but four members each. Thus the A. C. Association and General Conference serves as a bond of fellowship between these Publication Societies and a kind of central union and headship of the same, though exercising only advisory influence in this capacity. There are those who think it should be given legislative authority as well. It was constituted and has been recognized as a court of appeal in cases of society difficulties and conference discipline, when settlement of troubles could not be reached in the local body. It has also had the care of certain general

affairs as raising the committee and authorizing the publication of the *Advent Christian Manuals*, the first of which was published in 1890 and followed by those of 1903, 1909, 1911, and 1916, and which have given a registry of our churches, ministers and all the organizations of the denomination.

THE TENTH VOLUNTEERS

Another movement of vital interest to the whole cause should have some record here—especially as it was early endorsed by the Association and reports have regularly been made to said organization. About 1903 Eld. J. August Smith, then secretary of the Home Mission Board of the Middle West, entered upon a vigorous and wide campaign of agitation for voluntary tithing as the true Scriptural plan of giving to the work of God. This method and the effort for its general adoption was favorably received and in due time endorsed by our general societies, both Publication and Missionary, also by many conferences and by the general L. W. Societies, and was by resolution approved and recommended by the A. C. Association and General Conference as follows:

“WHEREAS: We realize the great need of a system of finance among us in order to carry on our work of proclaiming the Gospel of the kingdom, at home and abroad, and

“WHEREAS: The Tenth Volunteers of the A. C. Denomination are fully established and endorsed among us, therefore, be it

“Resolved, That we would encourage the adopting of God’s financial plan, and the establishment of tithing classes in all our churches, and so cultivate the grace of giving.”

The form which the agitation has taken is thus stated by its leader:

"The Tenth Volunteers is an unorganized movement of tithers in the Advent Christian Church, advocating the voluntary giving of one-tenth of their increase to the work of the Lord. It has neither constitution, by-laws, rules, or expense. It has no officials but a general secretary and secretaries who serve without pay. The secretaries are pastors of churches or congregations. The general secretary is chosen by vote of the Advent Christian Association and General Conference of America, at each biennial session; he serves as such for a term of two years or until his successor is elected."

It is recommended that definite organization be formed in all our churches, under the name of Tenth Volunteers' Society, and also in conferences for the purpose of agitation and to increase the number of regular consecrated givers. The *Tenth Volunteers' Manual*, by Eld. J. August Smith, is a very helpful and interesting presentation of the question, which gives testimony as to blessings experienced in the practice of tithing. It is a booklet of ninety-five pages and is in its second edition.

PROGRESS IN THE GENERAL CONFERENCE

For some years earnest study has been given by a number of brethren both East and West, chiefly by Revs. F. L. Piper, B. Forester, Dr. J. B. Chapman and others, to the ways and methods by which the Association could be made so comprehensive and effective in its work, as to be a real, living agency and leadership of the whole body, for the sake of, more vital unity and larger general efficiency. Consequently in 1915 and 1916 notable changes were made in its constitution and the session held in the latter year at Aurora, Illinois, was full of lively interest and goodly promise. Plans were devised and adopted which of themselves constitute an event of clearer vision and marked progress, and when fully carried out will, it is believed, secure that

larger inspiration, co-operation and efficiency that has been so much desired.

Several amendments were made to the constitution so that now the following are included as

CO-OPERATING SOCIETIES

In the East: The Advent Christian Publication Society, the American Advent Mission Society, the Woman's Home and Foreign Mission Society, the New England School of Theology and the General Eastern Loyal Workers Society.

In the West: The Western Advent Christian Publication Society, the Helpers' Union, General Western Loyal Workers Society and Aurora College.

In the South: The Southern Advent Christian Publication Society and the Advent Christian Home and Orphanage.

On the Pacific Coast: The Pacific Advent Christian Publication and Mission Society and the General Loyal Workers Society.

THE MEMBERSHIP OF THE GENERAL CONFERENCE

consists of duly appointed delegates of the Advent Christian annual conferences of North America, co-operating with said General Conference; representatives of the above named co-operating societies, the counsellors of the four Publication districts, the members of the National Council, with the officers and standing committees of the conference.

The revised constitution provides among other features, for the adoption of the Budget Plan to cover the financial needs of all the affiliated societies, and for the election of a general superintendent to aid the National Council in carrying out the important aims of the conference, but the accomplishment of these special provisions has been unfortunately delayed.

NATIONAL COUNCIL

The president and secretary of the general conference, with the four vice-presidents, together with the superintendent, the business managers of the four Publication Societies, the presidents or secretaries of the Mission Societies, and the presidents or secretaries of the Educational Boards, shall constitute a National Council. This council shall be the executive arm of the General Conference in the interims between biennial meetings.

This Council has held several important sessions, and gives promise of broad and progressive leadership.

Plans have been formed for making each biennial session a time for the consideration and discussion of the problems of the cause, and the adoption of the wisest measures for the progress of all its leading factors. At this season the outlook for effective work by the General Conference is more hopeful than formerly.

The officers of the conference, as elected in 1916, are as follows: Rev. O. R. Jenks, president; with four vice-presidents, Rev. I. F. Barnes, Eastern district; Rev. J. M. Whitman, Middle Western; Rev. Burr A. L. Bixler, Southern; Rev. M. G. Nelson, Pacific Coast; Rev. Chas. F. King, Secretary; Chas. H. Woodman, treasurer.

We close with the following summary by Rev. Enoch E. Rogers from the *Advent Christian Manual* of 1916:

We have fifty conferences within our body, and connected with those conferences there are six hundred and seventeen churches, six hundred and two ordained ministers, one hundred and seventy-seven licensed ministers, thirty thousand, three hundred and sixteen members of churches; three hundred and forty-five Sunday-schools with seventeen thousand, five hundred and fifty-seven members, one hundred and twenty-four Loyal Workers Societies with a membership of four thousand, six hundred and fifty.

CHAPTER XIV

LATER PROGRESS OF THE MISSION WORK

AMERICAN ADVENT MISSION SOCIETY

WOMAN'S HOME AND FOREIGN MISSION SOCIETY

IN resuming the narrative of missionary efforts, we turn to important events which occurred in 1891 and the following years. At the annual meeting of the American Advent Mission Society of said year Eld. A. W. Sibley completed a long term of service as secretary, having held the office for about twenty-five years, and Rev. F. L. Piper was elected secretary. Some account of the interest and activity of the latter brother in missionary efforts has already been given. Though he suffered severe affliction, and his plans were too broad and aggressive for some to accept, yet he continued to labor and agitate. For a few years in the eighties he published an excellent paper, named *Working and Waiting*, for the issue of which at Melvin Village, N. H., he and his friends were responsible. Resulting from his foreign tract work, and correspondence arising from the distribution of his paper, he became deeply interested in the China Inland Mission, and in 1889 made an effort to raise the money needed to take the support of one of its workers. In response to his calls pledges were received sufficient to support one, and more; hence he called for the sum needful for two, the pledges to range from five to fifty cents per week. Those who gave were to be called, "The Home Guard of the Foreign Mission Army."

These activities called the attention of those concerned for more effective efforts in the A. A. Mission Society and led to his election as above stated, and there followed a quickening of the work of the society on various lines, both in the home field and foreign lands. As secretary of the society, he began the publication in 1892 of a small, four-page quarterly entitled *To All Nations*. Some of Mr. Piper's early efforts in the interest of larger mission labors, his relation to the work in Africa, and the society's undertakings in home mission and evangelistic work, along this period and somewhat later, were sketched in Chapter Ten.

Following up his interest in publications and his natural aptness for editorial work, under the direction of the Executive Board of the A. A. M. Society, he issued the first number of the

PROPHETIC AND MISSION QUARTERLY

January, 1896. This number had thirty-two pages, and while strongly advocating missions, was devoted largely to the message of prophecy and the Advent. Copies of this issue were sent to more than two thousand missionaries and mission stations in all parts of the world, and by many was very gratefully received as a messenger of the coming King. The *Quarterly* was of high grade from the first, helpful to Christian faith and furnished instruction and quickening on mission lines. In April, 1900, he sent forth an enlarged issue of forty-eight pages chiefly devoted to Conditional Immortality. It was exceedingly able, interesting, and comprehensive. Twenty-four thousand copies were printed and circulated. This issue was sent to thousands in our own body, also to eight thousand ministers in this country, and to several hundred missionaries

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abroad, and it met in many quarters a most cordial reception, revealing the fact that many clergymen of various denominations were gradually making their way into this faith. The *Quarterly* ordinarily contained sixteen pages, but was frequently published with thirty-two.

In April, 1902, another special Conditional Immortality number was published which was also well received and extensively distributed. The *Quarterly* was continued until October, 1903, when it was changed to a monthly and the name, *Prophetic and Mission Record* was adopted, it first appearing under the new name in November of the above year. In this form some special numbers were issued such as, Home Mission, Historical, and Children's number, and in April, 1904, another Conditional Immortality number. We believe that, with the exception of this issue, the *Record* has been limited to sixteen pages. While serving the body efficiently in the interests of missions, it has also aided largely in the extension of the Conditional Immortality faith, and the testimony of prophecy. Later a cover was added, which is mostly used for advertising books and missionary literature, but gives the *Record* a neat and substantial appearance, though somewhat reduced in size. It is usually illustrated with cuts of workers and scenes in mission lands, and with the increase of the work, has become more and more interesting and important as an organ of mission agitation and information, and is furnished to its readers at a very moderate cost.

THE OPENING IN CHINA

After the disappointment at the outcome of the African work the people were very much discouraged regarding foreign missions, and those who were inclined to oppose this work were more outspoken than ever against it, but

in the good providence of God a new call soon came for work in another field with such assurances of probable success, that the friends of the foreign work unitedly moved forward again. Secretary Piper, by his former interest in the China Inland Mission, was well prepared and especially glad to welcome the new opportunity. Bro. G. Howard Malone, who had spent about four years as a missionary in China under the Christian Alliance, had given good evidence of fitness for the work, and had acquired a working use of the language, was yet required by the Alliance to sign a statement of doctrine regarding the immortality of the soul and the punishment of the wicked, which he could not indorse. Under these circumstances some of the Day Star Circles, with which Eld. Hezekiah Davis was connected, planned to send him out as an independent missionary, but their support alone was inadequate. Bro. Malone's faith being exactly in accord with that of the Adventist people, he came into affiliation with the A. A. M. Board and after due and careful examination, was accepted by them and labored for a time jointly for the Day Star Circles and the Mission Society, but soon became entirely the missionary of the latter society. Shortly after his acceptance he was married to an estimable Christian lady, and in March, 1897, they sailed to China, arriving at Shanghai on April 17. They established headquarters at Nanking, one of the largest cities in China; there he hired a Buddhist temple, and from this center went out into the towns and villages preaching to the crowds that gathered around him. From that day the work in China has made progress each year.

Early in 1899 Mr. Malone wrote, "Our work is increasing, we are getting a nice little company around us, and God is saving men, for which we most sincerely praise Him." Having sorely felt the need of

A MISSION STATION

efforts were made to raise money for this purpose and the building of the same began the above year and was completed about the first of October. With the prospect of the early occupation of the new station, the Mission Board at once took up the plan of sending added helpers to the field, and after the necessary preliminary steps, Miss M. Bessie Burke, of Cambridge, Mass., and Miss Nellie E. Dow, of Northwood Narrows, N. H., left Boston on the 31st of March, 1900, *en route* for China; and these also proved efficient and faithful workers, serving the cause many years. As the work developed the distress of forsaken children and orphans greatly appealed to our missionaries, and their hearts were moved to open an orphanage. To this end funds were soon raised, a building erected, and this work was undertaken, which has grown in numbers and in blessing, and, added to the school work has been a very strong feature of our missionary effort in Nanking, the chief branches of which are church, evangelistic, school and orphanage work.

CHANGING SECRETARIES

In the annual meeting of the A. C. Publication Society of 1900, Rev. F. L. Piper was elected editor of the *World's Crisis* and consequently declined to be a candidate for re-election as mission secretary; also Bro. C. H. Woodman, who had long served as mission treasurer felt that all his time was demanded by the work of the Publication Society, hence a considerable change was made in the Mission Board, as Chas. W. Wentworth was elected secretary and Eld. Frank Burr, treasurer. A resolution of hearty appreciation of Bro. Piper's faithful services as secretary was adopted. The society thought the choice of Bro. Went-

worth was happy indeed, as he had been actively connected with the mission interests of the Scriptural Publication Society and all felt assured of excellent service from him. At first he thought he would accept the office, and began to make arrangements so to do; but circumstances arose that seemed to hedge his way, and he reported the situation to the Executive Board, tendering his resignation of the office. This, with much regret, was accepted and since the Executive Board was duly authorized to fill vacancies, it proceeded to elect, and the choice fell upon Albert C. Johnson, who was then serving as pastor of the A. C. Church at Athol, Mass. This result was to him a great surprise—like a new call from the Master, "Take thy cross, and follow." After prayerfully considering the summons he accepted the election, and entered upon his new duties the first of January, 1901. To this office and service he gave the best that was in him for about five years, resigning therefrom at the annual meeting of 1905 and concluding his work on the first of December. During these years there were upon the Executive Board, beside other excellent and beloved members, some practical and successful business men, and they were a source of much encouragement to the new secretary. Amid the problems and the progress that followed he was constantly comforted with the word of Scripture: "The Lord shall be thy confidence"—and the Lord gave abiding help, gracious answers to prayer, and the people responded with a goodly measure of interest and co-operation.

OTHER OUT-GOING MISSIONARIES

Early in 1901, the attention of the Executive Board was called to Z. Charles Beals and his wife, Lizzie Cassidy Beals, returned missionaries from China, who also had formerly labored for a number of years under the Christian Alli-

ance, holding responsible positions, but owing to the stringent requirements regarding doctrines, before referred to, they had taken steps toward independent work and with the Boxer uprising, had returned to America. Bro. Beals sought affiliation with the A. A. M. Society, and after very thorough examination of his character, work, and fitness, he and his wife were accepted by our Board. In the autumn of the above year they returned to China and established mission headquarters at Wuhu, at once beginning what has proven to be a most fruitful and gracious work, which has also developed into several successful stations at other points.

In the year 1903, the Mission Board was called to consider the experience and convictions of Miss Flossie M. Quimby, of Bristol, Vt., and after careful examination of her case by her church and pastor, and by the Board, she was in due time accepted, and in the autumn of that year went to China in company with G. Howard Malone and wife, who were returning from a furlough. Miss Quimby had some trials of various kinds in her experience, but persevered in her work with the spirit of a true heroine, and God gave her blessing and success in her labors.

In 1904, Miss Bertha E. Cassidy, daughter of Mrs. Lizzie Cassidy Beals, who had been tarrying in this country for further education and training, after the departure of her parents to China, having completed her course of preparation and having become well known by many of the people, was accepted by the Mission Board and sent forward to her chosen field of life work. Having spent her childhood in China, in company with her mother, and returning to the field to join her parents, it seemed to her like a home-going rather than a trying foreign trip. She has a natural aptness for the language and has rendered most faithful and fruitful service on the field.

WESTERN CO-OPERATION

Not only had the Mid-West become, through its Home Mission Board, earnestly engaged in Gospel work in numbers of the Western States, but along with this, and encouraged by the growing foreign work of the A. A. Mission Society, an increasing number were taking lively interest in its work in other lands. As a means of increasing church activities, and to help the Bible Training Department of Mendota College, the women of the Mid-West, under the leadership of Mrs. E. S. Mansfield, assisted by Mrs. J. R. Boynton, and Mrs. M. K. Prescott Sibley, organized the Helpers' Union in 1894. This was a general society, and soon locals were organized in the churches. These locals did good work in the churches, and under the leadership of the general society effectively aided the college interests. The inspiration of this service prompted to larger vision, and they became interested in general benevolent work and in foreign missions. In 1897-1898 a goodly number of the members of the Union locals were sending their offerings for the latter work through various channels, some within the denomination, some outside, and the leaders thought it best to unite these donors so far as possible in aid of the regular work of the body through the A. A. M. Society. Accordingly their constitution was revised in 1899, and their object and plans broadened for larger efforts, and they diligently sought to unify and stimulate mission interest and liberality in their territory. In pursuance of this purpose the society sent its president, Mrs. E. S. Mansfield, as a delegate to the East in the fall of 1901, with the following application:

"The Helpers' Union and Central Mission Branch, respectfully ask of the Advent Christian Association and General Conference of America that their society be offi-

cially constituted the Woman's Benevolent and Mission Society of the Middle West, co-operative with the Western Advent Christian Publication Association."

The request received favor and the vote of the body assembled granted that which was asked.

The same year, 1901, the American Advent Mission Society took the following action:

"Resolved, That we greatly appreciate the attitude of the Helpers' Union toward our society; also their desire to come into auxiliary and co-operative relation with us in foreign mission work, and that we in annual session assembled do hereby recognize said Helpers' Union, as sustaining said relation to our society, subject to the pleasure of the W. A. C. P. Association and to the Western Home Board of the A. A. Mission Society, and as being the regular and authorized society for raising and transmitting to the A. A. M. Society, contributions for foreign work among the churches in the territory of said Western Publication Association."

The latter Association at its next annual meeting approved the action of the General Conference, and also voted their "heartly sanction and approval" of the resolution adopted by the Mission Society. Following this for many years a goodly number of the Western friends, encouraged by men of vision among themselves and by visits of the secretaries of the society, and of its missionaries on furlough, heartily and liberally co-operated in the foreign work, and thus helped to continue and enlarge the same. The Helpers' Union thus proved a splendid ally, and without its aid and that of its friends, we cannot see how the work in China could have gone forward with the measure of progress that was granted. Its president, Mrs. Mansfield, and her successor Mrs. Mary E. Smith, and the secretary Mrs. Eva Stevens, and others who have



MRS. E. S. MANSFIELD



MRS. ANNIE E. SMITH

See page 328

followed in the good work, endeared themselves to hundreds of friends in the East, and to our missionaries, whom they and their contributors enabled the society to aid in many a time of need.

SOME ITEMS OF HOME WORK

In the decade of the nineties, and the years following there were several vigorous efforts made in the home field, some of which were noted in the previous mission chapter. A few other features are here presented. In 1898 Mrs. M. McKinstry was deeply stirred because of certain "neglected fields" of which she wrote on this wise:

"There are in the New England States alone over eight hundred prominent places on the lines of railroads, with a population ranging from one thousand to eight thousand where nothing has been done to bring our distinguishing 'faith' before the people; and a similar state of things exists in other States. As I have considered these facts my heart has been stirred, and I have been made to feel that something must be done to reach the masses in these different places, or we shall not stand clear in the judgment."

Her plan was to rent a large hall in a city, advertise thoroughly, give her chart lectures, and follow up with doctrinal and evangelistic discourses and to continue the campaign until a permanent, self-supporting interest was established. The effort was encouraged and assisted by the Mission Board, and earnest appeals were made for a liberal support, but though good was done neither the needful funds nor such success as to warrant its continuance were given to the undertaking. The plan, the worker, and the motive were worthy of a different outcome.

In 1901 the Mission Board appointed by the Southern Publishing Association organized and took charge of the work in its territory and its second annual report, which

was rendered in 1902, was one of encouragement and progress. It gave evidence of a systematic co-operation with the Southern conferences for the extension of the work in the great South land, a plan which needed a larger financial support for its successful operation, but was a beginning in the right direction. Hearty appreciation was expressed for the assistance rendered by the A. A. M. Society, this with what was raised in the South, provided assistance for four workers, Bren. J. A. Cargile, John T. Johnson, C. A. Logan, and Geo. C. Minor. These engaged in quite extensive and fruitful labors.

A NEW CONFERENCE

Taking a far turn to the North we will look into Aroostook County, Maine. Up to 1900 about the only foothold the Adventist faith had in this part of the Pine Tree State was at Crouseville, where a strong church had been earlier established by the labors of a number of pioneer workers among whom mention is made of Eld. Moses Corliss. This church became the mother of others, and in 1902 an Advent Christian Conference was organized and named for the county, which has been called the "Garden of Maine." About this time Wm. C. Churchill, a native of the county, but who had labored for some years in Catskill missions in New York State, returned to this field, and was the central figure in the conference work for many years, serving for some time as conference president and evangelist. In 1911 the conference was reorganized, and named the Northern Maine A. C. Conference, with nine organized churches most of which were set in order by Bro. Churchill. He has entered into, and been aided by, the labors of others, both evangelists and pastors, and thus this has become a promising field.

WORKERS AT REST

In 1898, Eld. L. T. Cunningham, of Newton Upper Falls, Mass., passed away in his seventy-seventh year. He had been an earnest worker, a frequent writer, and an ardent lover of the coming of Christ. He was deeply interested in the Mission Society and for some years was a member of the Executive Board.

In December, 1902, Eld. A. W. Sibley finished his course. He began life in Wakefield, New Hampshire, July, 1833. He was long identified with the Adventist work, served as pastor of several of our churches, and preached extensively both East and West. His most important official service was rendered as secretary of the A. A. M. Society which office he held for about twenty-five years. On his retirement from said office and following his death appropriate resolutions were passed in recognition of his labors.

About this time Rev. D. T. Call, who was a native of Ohio, and in the earlier years of his ministry rendered strenuous and fruitful service to the cause in that State, had been for some years an effective laborer in the East, as pastor of several churches and was for a season president of the Mission Society. He was a man of vision, faith and godly zeal, with a unique preaching gift. In the Mission Board his courage and confidence, faith and prayer were a rich benediction. He wrote strongly for aggressive plans and enlarged service. In 1903 owing to failing health he left the East for the Pacific Coast, fondly hoping to regain strength for future labors, but instead after a little season he steadily declined, and died at Los Angeles, Cal., in April, 1904. He was an intense Christian, a rare spirit, a tender, faithful friend.

THE INDIA WORK

About the year 1900 the work in India, which for a number of years had been conducted by the Scriptural Publication Society and which was described on page 337 and following, had been transferred to the A. A. Mission Society. This work included schools, evangelistic labor, press and publications and distribution of literature. While on the field all was conducted under the charge of Capt. James Spence, it required in the home office a large amount of care, correspondence, and solicitation to secure the funds for its continuance and development, and when later this work was transferred to other hands the press of office duty was considerably relieved.

ANOTHER SECRETARY

At the annual meeting in 1905 Mr. Johnson declined reelection, whereupon a resolution of hearty appreciation of services rendered, was adopted, and Rev. A. H. Davis, then pastor of the A. C. Church, Rocky Brook, R. I., was elected secretary. Mr. Davis was an able, energetic young man, who had become deeply interested in the missionary work and there was serious thought in the Board of employing him as field agent for the coming year. Being chosen secretary he took hold of the work with zeal and was successful in carrying it forward on progressive lines with increase and blessing. That he might have time to travel more extensively among the churches, conferences and campmeetings, Mr. Johnson was engaged to continue as editor of the *Mission Record* for the year 1906, and the secretary entered upon a campaign of field work, which awakened an increased interest in the cause. He was able by the help of others to bring to pass a plan of new relations with the Woman's Home and Foreign Mission

Society, tending to more unity in efforts, at home and abroad. He attended the Student Volunteer, and the Silver Bay summer conference of missions, and made a study of ways and means for the best promotion of the work. These were days of progress, for at and following the annual meeting of 1906 it was recognized that the mission forces were more united, that more of the people were praying for the work, more were giving of their treasure to it, and more were feeling it a privilege to present their sons and daughters to the Lord's service, than formerly; and it was recorded that during the past six to ten years a great change had taken place, that a marked advance had been made on the part of the Adventist people along all lines of mission interest and activity. This increasing service was seen in part in the going forth of

NEW MISSIONARIES

In 1906 Bro. Clarence A. Burch and his wife, Miriam Hewes Burch, after careful educational preparation, in response to what they felt to be a clear call to China's needy fields, went forth to that land. This was an occasion of great interest for his parents, Rev. and Mrs. Wm. A. Burch, were widely known among our people. Bro. Clarence was a graduate from Clark University, and with his able wife, who was first trained for settlement work in this country, is doing a most effective work in the Chao Hsien Station and district. He has an accurate and trained mind with a natural aptness for language study, and is said to be an exceedingly accurate and free speaker in Chinese—he is certainly free and fluent in English. A large harvest of souls is expected from their labors.

The following year (1907) Miss Alice M. Hazard, of Providence, R. I., and Miss Hannah Stocks of Bristol, Conn., were sent forth to Nanking, China, with many

prayers for their blessing and success. Miss Hazard was a trained, expert teacher, who had an excellent gift of helping children of shaded minds into light and understanding, and was thus especially fitted for work in the mission schools. Her own conversion and call to the service was an experience of rich grace and power, and her labor on the field is full of promise. Hundreds at home will ever remember her soul-stirring songs and testimonies. Miss Stocks prepared for labor among the women and has rendered both good and faithful service. She goes on many journeys, especially north of the river to Chao Ling, her influence extends far and wide, and she is ably assisted by the graduates of the Girls' School.

THE CITY AND OUR CHURCH

Nanking is a city of learning and has a population of about two hundred and fifty thousand. The mission schools are large and up-to-date. The Union Nanking University is one of the best in China. The government schools too are large and improving in efficiency. Although the A. C. Church was organized in a Buddhist temple, and was without a home building until 1906, to-day it is said to have one of the best in the denomination. Through personal friends of Bro. and Sister G. H. Malone and gifts from our people they were able to build a large Advent Church. It easily seats on the ground floor six hundred people and if galleries were built, which are needed now at times, four hundred more could be accommodated.

This church is located in the best district of Nanking, being near the large government school buildings and other public institutions. The students of these schools who are studying Western science want to know about Western religions and they go to this church in large numbers.

Quite a few of them have become believers and joined the church.

Mr. David Yang, one of the Wuhu students, is preaching there and the Lord is blessing his message to many; he is truly a man of God to his own people. The street chapel is also doing a good work among the poorer people; many of them have been brought into the church through it.

In November, 1909, Bro. Joseph Wharton joined the workers in China. He was born in Ireland, January, 1880. Through the influence and training of his father, a Methodist lay preacher, he was converted at an early age. About 1906 he came to America, became interested in Adventual truths in Seattle, Wash., and joined our church in that city. Soon after this his divine call to the foreign field came to him and he immediately sought for an opportunity to go. At the suggestion of the Board he went to Boston to attend the Bible School and receive special training for his work. During the year he spent there he proved his qualifications for missionary labor and was sent forth with the conviction that he would be a worker of ability, good judgment and deep consecration—of all this he has given ample proof. On his furlough in 1916, he took a special course in the Kennedy School of Missions, Hartford, Conn. He has rendered excellent service in our Wuhu Academy, and when he returned to China was qualified for yet better work as principal of the same.

ASSISTANT WORKERS

In 1907 Bro. W. R. Shaw was engaged to assist in editing the *Record*, and to aid in the dispatch of office business. In this he rendered faithful and worthy service. This enabled Secretary Davis to make extended trips among the churches and he started in the last of January to the Pacific Coast, visiting churches, at Vancouver, B. C., in

Washington, Oregon, in Northern and Southern California and on his way home visited several churches in the South. Soon after his return he went to the Middle West on a lengthy tour among churches in that section. Thus he came in personal touch with our people at large and had the opportunity of presenting the mission cause to many who had not before heard directly about the work.

Early in 1908 Rev. Fim Murra became united with the office force as educational secretary, moving from the Middle West where he had rendered promising service in pastoral and young people's work. His special service was to awaken interest in and to organize mission study classes. To this end he corresponded with and visited a large number of churches, conferences and campmeetings and also sought to introduce the study of missions into the Sunday-schools and young people's societies. In short, he labored to promote a campaign of systematic mission education. A large amount of mission study literature was introduced and numerous classes organized. He with Mr. Davis made a strong team jointly working for mission expansion.

CONFERENCE RELATIONS IN CHINA

When Mr. and Mrs. Beals went to China under the Adventist Mission, they and the workers already on the field, planned to have an annual conference for the transaction of business and also to hold services for two or three days, using the native workers very largely as speakers. They aimed to thus stimulate and help the Christians and also to have some evangelistic services for non-Christians.

This plan was continued for several years, then Union Bible Institutes were organized in Nanking and later in Wuhu, and the workers spent much time each year at these Institutes. It, therefore, seemed wise to discontinue the

native conference, and the last one was held in Nanking in 1907.

In the spring of 1908, at a special conference of foreign workers, plans were discussed for the union of the different circuits in a society to be known as the China Advent Christian Mission. Constitution and by-laws were discussed and passed upon and sent to the Home Board for approval. This approval being granted the constitution was finally adopted at the conference held in Kuling in the summer of 1910, and the same went into effect January, 1911.

Miss S. Bertha Walker went to China with Mr. and Mrs. Malone, January 23, 1909, and the following year was engaged as a worker by the Mission Board. She is located at Nanking and has rendered special help in the schools. She was baptized Feb. 5, 1913, and is doing excellent evangelistic work among the women.

HOME OFFICE CHANGES

Mr. Davis continued to serve as secretary until the annual meeting of 1909 when, feeling the wisdom and duty of entering another field of service, he retired from the office, and a resolution was adopted testifying the appreciation of the Society for his devotion, his vision, and his untiring efforts to promote increased mission activities throughout the denomination. In the election of officers at that session Rev. Fim Murra was chosen secretary and he entered upon the general work with the same interest that he had shown in the educational department, and under his administration the work continued to go forward with a goodly measure of progress. He visited several of the general missionary conventions, made a study of approved methods, sought to introduce among the churches the "every member canvass" and continued the promotion

of mission study classes. He served very effectively in the mission office and with the hearty co-operation of the people until elected treasurer and business manager of the publication Society in October, 1912.

At this time Rev. Z. Charles Beals, who had returned to this country because of the failing health of his wife, was elected secretary. He was blessed in securing a large amount of funds for the use of the society, and was greatly encouraged at being enabled to send out two missionaries to Wuhu, in January, 1913, Rev. and Mrs. T. W. Kennington, who were to prepare for and to take up the work at Wuhu which Mr. Beals had left in the care of Mr. Wharton and Mr. Burch. Later, in the same year, friends of the mission cause rejoiced in sending forth Dr. Chas. A. Powell and his wife.

OUR FIRST MEDICAL MISSIONARIES

Dr. Powell had made long and careful preparation for this work in both Bible and medical schools, graduating in surgery and medicine from the Boston University with high honors. Mrs. Powell had also prepared for mission service, and their call to that work was most clear and pronounced and their wholehearted consecration was a notable example of Christian devotion. Mr. Beals continued to labor as secretary until June, 1915, though he had tendered his resignation the previous January, feeling that this work over-taxed his strength and health. At a meeting of the Executive Board held in May, Rev. Geo. E. Tyler, who had served for some time as president of the Society resigned from that office to take up the duties of secretary and treasurer in place of Mr. Beals, as he was the choice of the Board for that position. At this time Rev. Henry Stone was elected president and both he and Mr. Tyler have continued to serve in said offices until the present writing.



HENRY STONE



GEORGE E. TYLER



G. HOWARD MALONE



Z. C. BEALS



CLARENCE A. BURCH



CHAS. A. POWELL, M.D.

BIBLE SCHOOL AND ACADEMY

Rev. Z. Charles Beals in 1902, shortly after his going to China as a servant of the A. A. M. Society, gathered ten young men into a Bible School to prepare them for evangelistic work. From 1904 to 1907 inclusive, some changes were made, a few of the students studying at Nanking, and others acting as colporteurs. This effort prepared the way for the larger school that was called the Wuhu Academy and Bible Institute, and which was started during 1908. Before this they had had their day schools for the poor children, both girls and boys, but it was found needful to have a school of a higher grade for older boys and young men, hence Rev. C. A. Burch made arrangements for the Academy. He began with eighteen bright and earnest students. The second year there were nearly thirty, increasing to thirty-five before the term ended. A Loyal Workers Society was organized among them at the end of the first term; five of the scholars and one of the teachers confessing Christ in baptism. The field report shows that in June, 1910, they had fifty-five students, and had outgrown the capacity of the building in which it was held. In view of this it seemed best to sell both the Mission Station and the old Academy and buy a larger tract of land where both Academy and Station could be located on the same compound, and in a quieter part of the city. This was accomplished and in 1912 Bro. Beals reported that the Academy, home, large dining-room and servants' quarters were completed and paid for at a cost of about \$10,000 gold. The gift of \$1,000 from Bro. Joseph Wolfenstetter of California making them free of debt. Mr. Wharton, under whose charge it now came, speaks of it as a "school second to none of its kind along the Yangtze Valley." The buildings were occupied in September, 1912, and the f

lowing year there were one hundred and twenty students, mostly boarders, and the attendance and results continue to be most satisfactory. In 1913 an industrial department was opened and the school was recognized as of such merit and promise that in 1913 the Methodist Episcopal and the Christian Missions proposed to unite "in middle and high school work," and thus it became a Union Academy, which, after a fair trial was thought by Mr. Wharton to increase its efficiency and make its support more economical. Rev. C. H. Hudson who recently visited that field testifies that the Academy has over a hundred students, many of them fine looking young men; that they have an excellent student prayer-meeting, a students' branch of the Y. M. C. A., and he considers the work very promising.

The year 1913 was one of encouragement in Nanking, as Mr. Malone reported baptizing and receiving forty-one new members and among them ten government students, the first of such to join a Christian church; and these he considered earnest, devoted, Christian young men. The coming in of this year also witnessed the unmarried missionary ladies at Nanking, happily settled in their new home called "Temple View," which had been made possible and a reality by generous friends of the Pasadena, California, A. C. Church. This was the filling of a need long felt and was another way-mark of progress. The year 1914 was a still more fruitful period, there being baptisms from all the out-stations of this district, and the industrial school work which was started a few years before was enlarged.

NEW HOME ACTIVITIES

In 1912 on account of renewed interest and discussion a special committee of three was appointed by the Society, with Rev. C. O. Farnham chairman, J. S. Purdy secretary and A. E. Walton. A Home Mission Department was

opened in the *Record*, and the committee undertook an earnest campaign of evangelistic work, seeking to strengthen weak churches, to supply pastors where needed and possible, and earnest appeals were made in press and pulpit for a general advance in the home field. The society at its next annual meeting opened a special Home Mission Branch, electing Rev. J. S. Purdy as secretary of said department to which he was to give his entire time. During the year following he conducted twelve evangelistic campaigns with quite encouraging results, besides visiting campmeetings, many churches and conferences, while the society, as formerly, aided a number of struggling churches. Eld. Purdy was continued in this office until the annual meeting of 1915 when this department, as the work of a separate secretary, was discontinued and the Home Mission work was left in the hands of the Executive Board, with instructions to plan for a strong, aggressive campaign.

THE SEMI-CENTENNIAL

The summer of 1915 filled out fifty years of the A. A. M. Society's history, and early in the year the Executive Board by vote requested its president and secretary to prepare a suitable program in recognition of this event, and to hold anniversary services at as many of the campmeetings as possible. This was a very appropriate plan, as the Society was organized at the Wilbraham Campmeeting in 1865. In due course such services were held at many of the campmeetings, a brief history of its organization and an outline of its subsequent work being given. These meetings were largely attended and an increasing interest in the work of the society was noted. Probably the most impressive of the series was that conducted by the secretary, Rev. Geo. E. Tyler, at the Central Massachusetts Campmeeting, at Palmer, for as a part of this

exercise an adjournment was taken, and some fifty of the friends present, took a special trolley and visited the historical site of the old Wilbraham Campground, some six miles distant, and the closing features of the service were held there with song, prayer, and reminiscent addresses. It was an occasion not soon to be forgotten.

THE HOSPITAL ASSURED

At the annual meeting of the Society this year all members present were made glad by a large gift from a family in New Jersey, which was contributed for the erection of a hospital at Chao Hsien, China, for the use of Dr. Chas. A. Powell's medical mission work. A board of directors was provided for, and it was expected that plans would soon be prepared and in due season operations would be begun for the erection of this much needed building. The outlook for the medical work with this splendid aid to its full establishment, was greeted with fervent thankfulness, and was hailed as, "a fitting initial movement" marking the society's entrance upon a new period in its career. According to plans later published it was to be a nicely arranged building of three story accommodations and ample porches, built of brick, with local stone trimmings, and would provide for "fifty-six patients normally, but in emergency could take care of almost a hundred." Its erection was completed in the fall of 1917.

Meanwhile Dr. Powell carried on his work as best he could under great difficulties, one of the chiefest being Mrs. Powell's long and critical illness. To the joy of all interested friends she was spared to him and the work. In the fall of 1916 Miss Mildred E. Wright of Portland, Oregon, a trained nurse, who had volunteered for China, was accepted by the Mission Board, as her friends on the Pacific Coast obligated themselves to provide for her transit and

support. Miss Wright arrived in China Jan. 3, 1917, and was soon welcomed at Wuhu and Chao Hsien. After learning the language she will be of very needful service in the hospital and elsewhere. Dr. Powell for the last two years has been training two young men, who have become quite valuable assistants in his work. One of them is the evangelist for the hospital, who also is studying medicine, and the other is his adopted boy, having as his English name Bernard Powell. With these assistants the doctor took a trip of five days into the country (which he reported in the *Record* for January, 1918), traveling about one hundred and ten miles, during which he treated two hundred and seventy-five patients. We cite this as a hint of the call and opportunity of service in that field.

IN CHINA AGAIN

Early in 1916, Rev. Z. Chas. Beals and his devoted wife returned to the land of their choice, in which both of them had spent so many years in faithful service. They had been in America for a few years as her health was feeble; and it was thought that she had sufficiently recovered to safely return. But they had not been long on the field before she began to decline again, and fell asleep in Jesus on Aug. 15, 1916. She was anxious to live and serve China's needy ones longer, but if she must die she wanted to die in that land and among the people to whom God had sent her in the days of her strength. She was a saint indeed; a woman of wonderful experience in answered prayer, and divine guidance—one of the finest Christians characters the writer ever knew. She gave two husbands, two daughters, and twenty-seven years and one-half of her life for China and wanted to give her only son as well—what a service? And she will come home at last, rejoicing, bringing many sheaves with her. Despite this affliction Bro.

Beals took up his work with devotion and perseverance. His support was assumed by the Life and Advent General Missionary Society, which had some years before kindly sought affiliation with the A. A. M. Society in its China work, contributing through the same, and had for some years sustained the Han Si Men work in the Nanking circuit. Eld. Beals opened work at Ho Chow, a city of some eighteen thousand population, about twenty miles from Wuhu, and though delayed, soon built a new station. In the spring of 1917, he reported an enrolled church membership of twenty and an inquirers' class of over fifty persons. He was not only sad and lonely from the loss of Mrs. Beals, but found it difficult to be of any help to the women of the city, as they greatly needed a woman's gift of approach and care.

In October, 1917, Miss Effie Pinkham of Pasadena, California, after a fine farewell service at the A. C. Church of that city, with which she was officially connected, sailed from San Francisco to Yokahama, Japan, where she was to be met by Mr. Beals; they were to be married at the American Consulate, spend a fortnight in Japan on a wedding trip, and then jointly take up the work, as missionaries of the A. A. M. Society under the support and direction of the Life and Advent Union, as above mentioned.

The following is the latest summary we have at hand of the

FORCES IN THE CHINA FIELD

At Nanking: G. Howard Malone, Mrs. G. Howard Malone, Alice M. Hazard, S. Bertha Walker, and some twenty-eight native workers.

At Wuhu: T. W. Kennington, Mrs. T. W. Kennington, Joseph Wharton, Bertha E. Cassidy, and ten native workers.

At Chao Hsien: C. A. Burch, Mrs. C. A. Burch, Dr.

C. A. Powell, Mrs. C. A. Powell, Hannah Stocks, Mildred E. Wright, and twelve native workers.

At Ho Chow: Bethel Mission of the Life and Advent Union. Z. Chas. Beals, Mrs. Effie Pinkham Beals, and four native workers.

With a total of about a thousand each of church members and Sunday-school scholars, hundreds of day school attendants and a fine orphanage work which has been liberally aided by *Christian Herald* contributors.

We have given but a partial outline of the work represented by the four stations and their circuits, or districts, and but brief mention of the very excellent missionaries on the field, but we trust sufficient has been recorded to enable each reader to appreciate the words of our able and efficient secretary, Rev. Geo. E. Tyler, who in presenting reports from the field to the annual meeting of the society in 1917, said:

No one can read these reports thoughtfully without a conviction that we have a great mission enterprise on our hands in China which is calling for more earnest attention, for greater sacrifices and stronger support than we have given it heretofore. The best efforts of our people at home must be enlisted if it is to be carried forward with honor to the denomination.

ANOTHER EFFORT IN AFRICA

In 1911-12 Rev. and Mrs. W. E. Knapp were home on a furlough, having served for a number of years as missionaries of the Gospel Mission Society which was connected with the People's Church of New Britain, Connecticut.

If it be noticed that dates in the foregoing sketches differ from those given in the *Retrospect and Survey*, kindly remember that these were written up from the files of the *Quarterly* and *Record*, and we have taken pains to have them correct.

During this term at home they came into close connection with friends on the Advent Christian Campground at Plainville, Connecticut, and also with the Life and Advent Union people at their Bethel Campmeeting. Apparently from this association former friends became disaffected, while new and cordial relations of another fellowship were formed, with the result that the Life and Advent General Missionary Society adopted them as their missionaries and, with some assistance from the Wallingford A. C. Church, sent both Bro. and Sister Knapp and their daughter Alta, back to their station in Kambui, British East Africa, in the fall of 1912. Before this was done, however, a proper transfer of the missionaries from the Gospel Mission Society to their new affiliation had been secured. Mr. and Mrs. Knapp had been in Africa it is reported for thirteen years, and were well informed regarding the needs and possibilities of the field. It is said that the group among whom they labor numbers one million and it is called the Agikuyu Tribe. When they went there, the savages had no systematized language; these workers had to learn the native dialect and they evolved a language and series of characters that made it possible for them to translate half of the Bible, and one or two other works, so that the instructed and intelligent Christian natives can read. They report frequently through the *Herald of Life*; their work consists of evangelistic and medical service, and they are training native workers for these departments, with fair promise of good results from patient labor. They are believed to be thoroughly loyal to the faith and worthy of liberal support and earnest prayers.

THE WORK IN JAPAN

Gleanings from Foreign Fields, a souvenir number of the Pacific Coast Loyal Workers Foreign Mission Board, is

before us and therefrom we learn that Mr. Masazo Iwagoye, a well-educated native of Japan, went to Oakland, Cal., in 1891, and was there converted in a Methodist Japanese mission, and united with a church of that faith. A few years later he accepted the truth of Christ's second, personal coming, following this he became dissatisfied with sprinkling, and in 1896 he was buried with Christ in true baptism.

The next year he felt called to preach the Gospel, and about this time he received further light under the teaching of Eld. Miles Grant, who was then conducting a protracted meeting in Oakland. He was greatly pleased with his new-found truth, and desired more than ever to return to Japan to publish the glad tidings of life only through Christ, and the necessity of a resurrection from the dead; declaring with beaming face that the unconscious state of the dead was a "great truth" to overthrow the heathen idea of transmigration of souls. Accordingly, he united with the A. C. Church of Oakland, and after two years of fellowship with them, signified his purpose of returning to his native city in Japan to preach the Gospel.

In April, 1898, he was ordained by the A. C. Conference at its session in Santa Cruz, Cal., and the next week set sail for his homeland. Kurayoshi, the place of his residence, and the center of the mission work, is on the southwestern coast of Japan, and is the largest city in the province of Huki, reported in 1908 as having a population of about ten thousand people.

There he went to work with courage and zeal, though amid great difficulties, as the people were cold toward the new religion; but he was a man who refused to be discouraged in the Master's work. The mission there has ever been supported by the Loyal Workers of the Pacific Coast, though it seemed best to them later, to place it under the care of the A. A. M. Society, and it is frequently visited

by our missionaries in China. Thus in 1911 Mr. Beals interviewed the workers and the situation and reported very favorably regarding the same, speaking in part as follows:

"I was very much impressed with both Mr. and Mrs. Iwagoye. They are a very spiritual couple and an inspiration to all whom they come in contact with. It was a joy to meet them in their meetings, and to hear them sing in Japanese, which is quite unlike Chinese. I was much impressed with their plan of house-to-house prayer-meetings, and preaching on the street. They work as we do in China, principally among the poor and therefore help from the native Christians cannot be much. He has gathered around him a fine band of young men, over fifteen in all, who are real workers. Some time soon these young men will be preachers and teachers. A doctor and his family have joined the church and he has a hospital for poor people a few doors from the church."

In 1914 and again in 1916, Bro. Joseph Wharton, one of our esteemed workers at Wuhu, China, visited this mission, and freely commended its work, his last report indicating decided progress.

The following is a summary of results as given in *Retro-spect and Survey*, 1913:

"Three mission stations: Kurayoshi, Moryoma, Andane. Forty baptized Christians. Three hundred children in Sunday-school, fifty inquirers, and helpers giving their time gladly for their own people."

Mr. Tyler's report in November, 1916, speaks of an organized church of some fifty members, with the same number in the Sunday-school as above.

The work is being continued at present on usual lines, and is greatly in need of a church building; some steps have been taken toward providing one for these faithful laborers, and it is hoped that the difficulties in the way may be

early overcome, and the mission be thus strengthened and encouraged.

THE WOMAN'S HOME AND FOREIGN MISSION SOCIETY

The above society was organized at Friendship, Maine, in the summer of 1897, with four active and two honorary members. It was said to be "separate and independent in its organization," and Mrs. Sarah K. Taylor, of Rockland, Maine, was its president and founder, and she labored most diligently for its growth as a society and for the development of its work. The purpose in view was thus stated in its By-Laws:

"The object of this society shall be to engage and unite the efforts of the Christian women of the Advent Christian denomination in sending 'the Gospel of the Kingdom' throughout the world, the deepening of spiritual life among believers in Christ, and by organization to render more efficient the work of the women of our churches."

It was incorporated in June, 1901, under the laws of the State of Maine.

At this time the society is said to have had a membership of over nine hundred, with representatives in fifteen States and three Provinces. India was early chosen as the field of its foreign work, and a needy school was taken in charge, and soon others were taken over or raised up. In the summer of 1905, the *All Nations Monthly*, souvenir number, reported the society as having fourteen schools, four missionaries, thirty native workers and two orphanages. And in the homeland three thousand members, with one hundred and forty-six locals in as many churches.

ADJUSTMENT OF RELATIONS

Soon after the coming in of 1900 the question of relations between this and other societies began to be raised, and

various efforts were made toward harmony and co-operation, reference to which was partially made in the previous part of this chapter. As a result of long consideration, and the combined action of the General Conference, the Helpers' Union, the A. A. Mission Society, the W. H. and F. M. Society, the official boards of each of the latter Societies, and a joint Board of Appeal, a definite basis of union and co-operation was drawn, entitled "Articles of Agreement," and accepted in 1906 by all concerned. The chief points involved were as follows: That the W. H. and F. M. Society, in view of concessions on the question of relations, should be constituted the agent of the A. A. M. Society and have full charge of all its mission work and interests in India; said agent being required to report annually concerning its performance of this agency—thus the former Society was given a clear field in India, with unity of administration and there was no longer a double appeal to be made to the home churches for said work. Also the W. H. and F. M. locals in the Middle West, were to be advised by said General Society, to affiliate with the Helpers' Union and Central Mission Branch, and the latter was given a clear field in the territory of the Western A. C. Publication Association. Each Society concerned, so far as we know, has lived up to this mutual agreement, and general good fellowship, blessing and co-operation has followed.

In 1910 Mrs. S. K. Taylor retired from service as president of the W. H. and F. M. Society, and Mrs. Maude M. Chadsey was elected to that office, and has so served until the present time.

In October, 1898, a small four-page paper called the *All Nations Quarterly* was published as the official organ of the society. This quarterly was enlarged in January, 1900, to an eight-page paper, and since January, 1901, has

been issued monthly and named the *All Nations Monthly*. Each issue contains articles by the missionaries, reports of the home work, the treasurer's report, and many items of general missionary interest, with one page devoted to the work of the Young Woman's Auxiliaries and Junior Mission work.

The Young Woman's Auxiliary branch was organized in 1907. In 1917 there were one hundred and sixty locals of the senior society, twenty-four Y. W. A's, and fourteen Junior societies.

WORKERS ON THE FIELD

In 1910 Capt. James Spence, the first known Adventist in India, rested from his labors, after nearly thirty years of missionary supervision, for twelve of which he had charge, or the oversight, of the W. H. and F. M. work. His services throughout were given freely, and were highly valued. His death was sincerely mourned by both mission societies.

Miss Minnie and Miss Alice G. Spence, his daughters, were both effective and highly prized workers for some years. As was also Mrs. E. D. Allan, a step-daughter of Capt. Spence, who was an experienced missionary.

The first missionary sent to India, by this denomination, was W. I. Edwards, a resident of the Middle West. He was an earnest and faithful worker while his health permitted him to remain in that country. He introduced the industrial work at Vilacherie.

Other missionaries sent forth by this society were Miss Jess M. Saunders, who has rendered earnest service for many years; Mary A. Hulbert, Ella L. Jones, Miss Amy Tinkham, Bertha E. Keeney, the latter two being unable to remain long on the field, from lack of health in that climate. A notable acquisition of this society, was the sending forth of Rev. and Mrs. C. H. Hudson, in 1910;

also Rev. and Mrs. R. L. Peterson, in 1915. These are young people of fine training, of studious minds, and consecrated purpose, who are giving their talent and life to the service of the Christ in that needy but promising field.

A NOTABLE FEATURE

The following selection from the *Retrospect and Survey* gives a very interesting account of one branch of this field work:

From a small beginning, the work at Vilacherie has grown until now on the compound, which has been enlarged to nearly twice its original size, there is an orphanage home, a large industrial building forty by one hundred and twenty-five feet, a bungalow for the missionaries, a three-tenement house for the native workers, besides a dispensary, storehouses, etc. There are accommodations at Vilacherie for about one hundred boys. The number, however, varies from time to time, for the older ones become self-supporting and leave, while new ones are taken in as opportunity is afforded to do so. The missionaries do not intend to take into the orphanage any child whose parents are able to support him, unless the parents pay at least a part of the expense. Most of the children are orphans.

Each child attends the orphanage school until he has passed through what is equivalent, or nearly so, to the grammar schools of America. Those boys who show ability and desire to pursue their studies further, are then helped to attend higher schools, and to fit themselves for teachers or evangelists. The boys who show no particular scholarly ability are taught trades whereby they may become self-supporting, each boy being taught the trade to which he is adapted. All boys, while they are attending the orphanage school, spend a certain amount of time each day working in one of the industrial rooms.

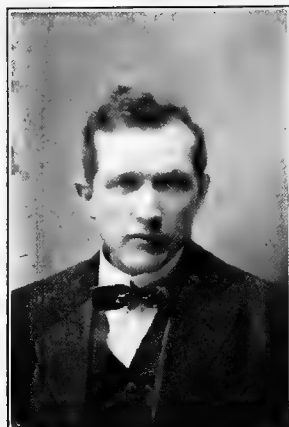
The different industries taught at Vilacherie are printing, carpentry, brickmaking, blacksmithing, ropemaking, and agriculture.



CAPT. JAMES SPENCE



W. I. EDWARDS



C. H. HUDSON



MAUDE M. CHADSEY



JESS M. SAUNDERS

In the pressroom all the different steps of bookmaking are taught, from the setting of type to the binding of books. From June, 1912, to June, 1913, there were printed at Vilacherie 2,306,000 pages of religious literature for the use of the mission, besides the school registers and other school supplies. The earnings of the press for work done for others during that time was \$392. Each week a small paper is printed for the school children, called the *Young Pilgrim*, and each month a magazine, *Wayside Helps*, for the use of the teachers.

A SUMMARY

The branches of work conducted are as follows: orphanages and industrial work, evangelistic and zenana, educational and publication work, with the extensive circulation of literature. For the latter there has been a great call since the war began, especially for that relating to the Lord's coming.

In addition to the missionaries already mentioned, are the native workers: Evangelists, four; Bible women, eleven; teachers, forty-three; industrial workers, seven. There are two mission stations, two orphanages, three special outstations, and twenty schools with some eleven hundred children attending.

This work has been much enlarged in different departments in recent years, and with its excellent staff of missionaries, gives much promise of fruitfulness and blessing for days to come, should the Lord tarry.

This Society has been active in home work as well as in foreign, the special departments being its aid to the Home of the New England School of Theology, and the Advent Christian Orphanage of Florida. It is said that:

The money raised by the local societies for home work is usually administered by the locals themselves, and that statistics show that fully as much is raised for the home as for the foreign work.

CHAPTER XV

SUNDAY-SCHOOLS AND LOYAL WORKERS SOCIETIES

FOR many years Sunday-school work had been carried on among Christian people in many churches. Dr. Bacon, in *American Church History* speaks of it as the earliest and to this day the most extensive of the organizations for utilizing the non-professional ministry in systematic religious labors. He further says that about the year 1825 this work began to be organized on a national scale, but it is since the war that it has sprung into vastly greater efficiency.

The original Adventists early recognized the importance of this work, encouraging reference was made to it in the report of the Albany Conference in 1845, on this wise:

"Nor can we think ourselves justified in neglecting Sabbath-schools and Bible-class instruction. We would suggest to each congregation the necessity of opening a Sabbath-school for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object."

In line with the counsel of the above conference a long editorial was published in the *Advent Herald* early in 1846, in which the editor said:

"We are happy to know that in many of our congregations these schools are established; and we would earnestly encourage their establishment in all cases where children enough to form a class, even if there were only a half dozen, can be collected for that purpose."

To aid this work it was proposed in the spring of the same year to publish a *Children's Advent Herald*, and the first copy of this paper appeared about the first of May, 1846, and was hailed with great delight by the children and young people. The first volume consisting of twelve numbers, is at hand as we write; each number has four pages, size about eleven by fourteen and one-half inches, with one or more illustrations. In the first issue the story of the image of Dan. 2 was told in a simple form, illustrated by a cut of the full image, then the body without the head, next minus the breast and arms, then without the brazen portion, and last only the toes were shown—thus even the children were taught prophecy and the kingdom at hand.

It was also proposed to publish question books and hymns for the use of the Sabbath-schools.

SUNDAY-SCHOOLS COMMENDED

The A. C. congregations and churches were somewhat slow in taking up Sunday-school work, but there were not wanting those who saw its importance and sought earnestly to promote it. At a session of the New Hampshire Conference in 1857 the following resolution was introduced and unanimously adopted:

"WHEREAS: The Sunday-school institution is important to the moral and religious education of the rising generation, therefore

"Resolved, That we recommend the churches to establish Sunday-schools in their respective places of worship; and that all the ministers and churches be earnestly invited to co-operate in this work."

At a session at Lake Village the next year a committee was appointed to "inquire into the condition and number of Sabbath-schools within bounds of this conference, and also to suggest any improvement they should deem proper

for their greater prosperity." At the Illinois Annual Conference in 1859 it was voted that "we recommend all of our churches to establish Sunday-schools and Bible Classes."

In line with these efforts the *World's Crisis* early had a "Youths' Department," in which articles for the children and young people appeared. A form of pledge had been introduced among the children on this wise, "We, the undersigned, hereby pledge ourselves to abstain from tea, coffee, tobacco, and all intoxicating drinks as a beverage." Signers of this pledge were called for through this department of the paper and the names of those who signed the pledge were published from time to time under the title, "The Try Company." The form of pledge is perhaps explained by the fact that the Youths' Department was for a time alternated from week to week with a department entitled Hygiene and Gardening—as the question of health was much to the front and many were interested in the teachings of Doctors Jackson, Trall, Dio Lewis and Rev. George Trask's anti-tobacco and anti-liquor crusade. Interesting facts and articles relating to gardening were also published.

THE CHILDREN'S PAPER

In 1863, the need of a child's paper was deeply felt, especially by Bro. W. B. Herron, who was then serving in the *World's Crisis* office and who issued through that periodical an urgent call for a Sunday-school paper. To this end, with the publication of Sunday-school books, hymn and question books, it was proposed to raise a \$500 Sunday-school fund, and pledges for this purpose were at once called for. The response to this call was so encouraging, and the commendation of the effort by friends of vision and progress was so general, that plans were soon made for

issuing a paper to be entitled *The Young Pilgrim*, and the first number bore the date of September, 1863. Bro. Herron was ardent and aggressive in this effort and its success and present continuance is a noble monument to his memory. It is still loved and welcomed by hundreds, but few of its present readers can realize the zeal and gladness with which it was first received by the children and their friends in 1863 and later. A facsimile of the title page was printed on the last page of the *World's Crisis* for August 18, 1863. It was first issued as a monthly, but was changed to a semi-monthly May 1, 1864.

Dr. H. F. Carpenter's *Sunday-school Question Book*, was published this year. This was very excellent and instructive, and we believe it is still in use in some of our Sunday-schools. *The Child's Bible Question Book* by Eld. C. Goodrich was first published in 1874. Weekly Sunday-school lessons were introduced as a new feature in the *Young Pilgrim* in the fall of 1875. It was thought they would have a wider circulation in this paper than as a separate issue. Eld. Goodrich's *Bible Question Book* was continued many years and a new edition was published in 1915. A new edition of Dr. Carpenter's *Scripture Question Book* was published in 1916.

AN URGENT APPEAL

In 1874 a number of the brethren were deeply impressed that the religious instruction of the children in our churches was being sadly neglected and that the deficiency in teaching was partly on account of the great lack of Sunday-schools, and while recognizing the restraints and difficulties that hindered the work they very urgently appealed to the Advent Christian Association to consider the propriety and importance of appropriating \$500 or more for the purpose of selecting and preparing an adequate list of Sunday-

school books and literature such as they would feel safe to put into the hands of the children. This appeal was accepted by the Association and was referred to the Editorial Committee of the Publication Society with the recommendation that "they devote a thousand dollars to secure such books as are suitable to instruct our children in the truths of the Gospel." Several of the leading brethren spoke in favor of this effort but the Publication Society took little heed to the recommendation. In 1877 at Alton Bay a call was given for all those interested in Sunday-school work, to meet for mutual counsel and encouragement and to see what could be done to promote the interests of this cause, and an effort was made to organize an Association, but it does not appear to have awakened general interest or to have resulted successfully.

A NEW DEPARTURE

The committee on Sunday-school work and literature appointed at the Worcester Convention—1881—through its chairman Rev. Wm. A. Burch, called on churches interested in this work to appoint delegates to assemble with interested ministers for meetings at Alton Bay Campmeeting for the consideration of Sunday-school interests and needs. To prepare the way for this gathering a mass-meeting was held at Springfield Campmeeting to awaken increased interest. As a result of the above call, forty-seven delegates and ministers assembled. They formed an Advent Christian Sunday-school Union, adopted a constitution and elected officers: E. S. Moulton, president and Wm. A. Burch, secretary. The lack of proper interest in Sunday-schools was recognized, and the duty of teaching children the Word of God and the faith of this people was emphasized. The *Young Pilgrim* was chosen as the organ of the Union which requested that the paper be

enlarged and improved. There was a call for a public meeting at the stand; a committee was appointed to arrange a plan for organizing and conducting Sunday-schools and the Board of Directors was requested to prepare a series of lesson papers as soon as possible. This was considered an important step of progress in this work. For a time Eld. Sibley acted as business agent for the directors, later W. A. Burch was appointed editor and business agent, and arrangements were made between this Board of Directors and the Board of the Advent Christian Publication Society for the publication of lesson sheets and a quarterly.

At the annual meeting of the Association this year Rev. C. E. Barnes declined re-election as editor of the *Young Pilgrim* and Dr. I. I. Leslie was elected to that office, and at his urgent request Bro. W. A. Burch was chosen assistant editor, and in this capacity and as secretary of the Union he soon began the preparation of Sunday-school literature. Soon after the organization of the Sunday-school Union at Alton Bay Campmeeting, or with the beginning of 1882, lesson sheets were prepared and issued and samples of

THE BLESSED HOPE QUARTERLY

were distributed, and it was reported that "numbers of our principal Sunday-schools at once subscribed," some eighteen such being named. The list of subscribers on January 3rd was one thousand, three hundred and forty-four, "with constant additions." A report of the organization of the Union was published, with an address, and freely distributed to awaken larger interest in this branch of the work.

The new Sunday-school literature was received with much pleasure and highly commended by those interested in this branch of work. According to the report of the business

manager of the A. C. Publication Society in September, 1882, they were then printing editions of five thousand, five hundred of the *Blessed Hope Quarterly* in thirty-two pages and the number of subscribers in February was two thousand, three hundred and ninety—and at time of the report three thousand and fifty-six—an increase of nearly seven hundred in six months. The Association by vote commended the *Young Pilgrim* and *Blessed Hope Quarterly* to the patronage of the people and also passed the following resolution: "That this Association does hereby recommend to the churches constituting the several conferences represented in this body the

NECESSITY OF MORE EARNEST WORK

in the cause of Sabbath-schools." The question of providing acceptable Sunday-school libraries was taken up quite earnestly in a supplement to the *World's Crisis* issued in December, 1882, six different libraries were advertised along with the books of the Publication Society and the Sunday-school literature. At the second annual meeting of the Union Eld. Burch declined to serve longer as editor and Eld. F. Burr was chosen to that office.

The interest was now on the rapid increase and from year to year was more strongly urged in conferences and the Association. In 1884 strong resolutions were passed in the Massachusetts Conference urging parents to send their children to A. C. Sunday-schools; that the parents interest themselves in this work and set their children a good example, and that the Sunday-school literature and Quarterlies be liberally used and supported. In 1885 the Sunday-school Committee of the Massachusetts Conference expressed much pleasure to learn of the increased interest in their work in the churches of the conference and it urged that every church and congregation sustain a Sunday-

school, and it was further urged that the ministry should take more interest in them; encourage them from the desk and offer prayer for them.

The committee on Sunday-schools at the annual meeting of the Association in Aurora, Illinois, 1886, took forward steps regarding the publication of such literature, and voted, "That we recommend the holding of Sunday-school conventions and the use of every legitimate and Scriptural means for arousing and extending the S. S. interest among our people, both young and old," and they called upon the ministers and Sunday-school workers everywhere to urge upon the people the importance of using their own literature, thereby enlarging its circulation and disseminating the truth which we love and which the children should know. The Massachusetts A. C. Sunday-school Union was organized in Boston, May, 1889, there were a good number of ministers and delegates present and a permanent organization was effected and plans for successful Sunday-school work were considered and

AN EARNEST CAMPAIGN

was promoted for a number of years.

Eld. I. C. Wellcome who had long pleaded for this cause wrote in 1890:

"Some of our people are waking up on this important matter. Good for the children. My heart has ached for many years because of the neglect. . . . Let us seek to rally a thousand new Sunday-schools where there are none now. We must go to 'the regions beyond' in all our work for the Master."

In 1891 Eld. E. A. Stockman wrote:

"The present revival of interest in Sunday-school work in some localities is refreshing. Nor has it come too soon.

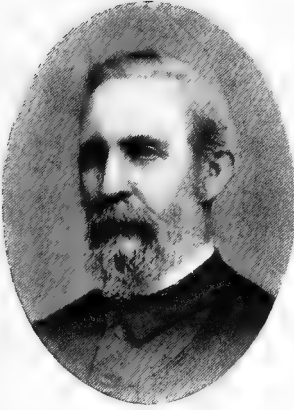
The inattention of early Adventism to the children and young people has cost us dearly. Much that we have lost thereby cannot be regained.

"But we have great occasion to be glad that at length there seems to be a genuine awakening of concern for the young; bearing fruit in new ways and means; in concerted activity and much needed organization. . . . It is coming to be appreciatively understood that the Sunday-school is the natural feeder of the church. Let the blessed work go on."

Conventions and Unions were now being organized, and a general effort was made for its increase. A column was soon opened in the *World's Crisis* under the head, "Sunday-school Work and Workers." Later larger space was given and for many years there has been a regular department. From that time onward this work has been recognized as more and more important, and various grades of quarterlies and lesson sheets have been issued, and from time to time advanced steps have been taken to bring our helps and schools up-to-date. After Eld. Burr served for some years as Editor of the *Blessed Hope Quarterlies* and *Young Pilgrim*, Rev. Wm. A. Burch was again elected to that office (1900) and rendered most able and diligent service.

YOUNG PILGRIM WEEKLY

The question of making the *Young Pilgrim*, which had long been a semi-monthly, a weekly issue, and so enlarging and grading it as to make it acceptable to our young people, as well as to the children, was discussed in the annual meeting of the Publication Society in 1900, and referred to the Board of Managers with favorable recommendation. The Board, having considered the question, took positive action on the recommendation, and plans were made to issue the paper weekly, beginning with January 1, 1901. It was also planned to enlarge the *Blessed*



FRANK BURR



WM. A. BURCH

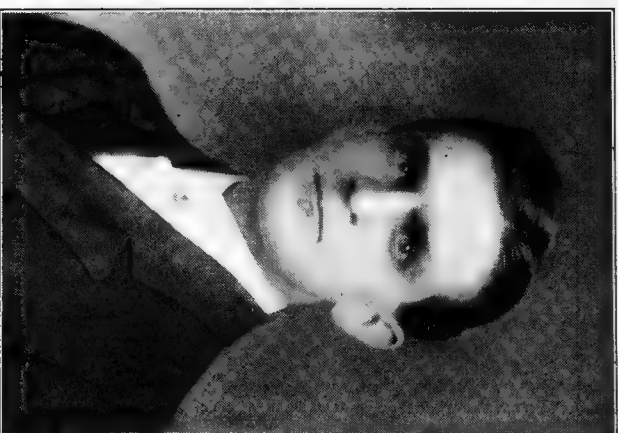


WM. B. HERRON

See page 276



L. M. BLINFIELD



L. J. CARTER

Hope Quarterly with the second quarter of the same year and to strengthen it.

AN EFFICIENT SERVANT

Mr. Burch was continued as editor of the *Pilgrim* until 1904, and of the *Quarterlies*, until 1906, when he withdrew from that office, and a warm resolution of appreciation for his excellent work, which also spoke of him as the originator of the *Quarterlies*, was adopted by the Publication Society. He was indeed a master workman in this line of editorial labor. While we have been writing these later chapters the sad news of the sickness and death of this dear man of God, has come to us, and we must here pay tribute to him as a brother beloved. He was born in Lowell, Mass., in 1857, and at an early age became a follower of Christ. He was educated in the city schools, but was all his life a diligent student. In his early ministry he was much given to evangelistic labors, and later held a goodly number of pastorates—always with blessing to the churches. We have elsewhere referred to his *Good News* tract series, which were exceedingly helpful, useful and are sure to bring manifold fruit unto life eternal. He was a man of vision, zeal, sincere consecration and deep spirituality. He was filled with the "blessing of Christ," and he was a soul-winner, a fisher of men. While he rendered notable service in several lines, we are inclined to think that his most suitable and enduring memorial is found in the *Blessed Hope Quarterlies* of which he was the founder, and some time editor. His later service was rendered in his closing pastorate in Detroit, Michigan, where he labored most diligently in promoting the building of the new church, the growth of the congregation, and received the cordial fellowship of the Baptist Ministers' Meeting of the city. He was for some years a member of the Board of Directors

of Aurora College, and was deeply interested in its work. He rests from his labors in the midst of his years, but his works will follow him with fruitfulness and blessing.

HELPING THE CHILDREN

This prompts us to refer to others who were deeply interested in Sunday-schools and children's work. Among those whom we have known we think of Eld. H. L. Hastings, for so many years editor and publisher of *The Little Christian*, and his motherly, sainted wife of blessed memory; of Rev. C. E. Barnes, who made a point where he preached, if there was no Sunday-school, of getting the children together and talking to them; so also did Rufus Wendell who had a fine gift in that line. Of special note was Aunt Abbie Wood with her hundreds of children's meetings, and special campmeeting services for the little folks, who gave years of her life to this work. Then there were Revs. H. A. King, C. R. Crossett, W. N. Tenney, widely known as "the children's friend," Henry Stone, of Connecticut, and many others, who looked upon the children somewhat through the eyes of Christ, and loved and helped them. Suffice it to record that the Sunday-school interest has, in the passing years, increased and spread through the churches of this faith, so that throughout the country there are associations and Unions, many of them connected with the conferences, and a continual agitation is carried on in numerous States for the extension and larger efficiency of this work.

Returning to 1906 we note that when Pastor Burch, retired from editorial work on the Sunday-school publications, Rev. H. E. Thompson, who had served as editor of the *Young Pilgrim* for two years, was also elected editor of the *Quarterlies*, and carried the full list of Sunday-school publications until the annual meeting of 1908, when a

division was made in these issues, and Dr. Thompson was given the *Pilgrim* and the *Primary Quarterly*, and Rev. I. M. Blanchard was elected as editor of the *Senior* and *Intermediate Quarterlies*. At this time the *Young Pilgrim* was enlarged to eight pages, five of which were to be adapted to young people, and the balance to children. In 1911 a series of graded lessons for the youngest scholars in the Sunday-school was issued, while all the *Quarterlies* were assigned to one editor, Mr. Blanchard. Dr. Thompson has been continued as editor of the *Young Pilgrim* until the present time, and his service has been much appreciated. Editor Blanchard labored faithfully and well until the annual meeting of 1915, when Rev. L. J. Carter was elected as his successor, and is the present editor-in-chief of the Sunday-school *Quarterlies*.

NEW PLANS

In 1917, the International Sunday-school Lesson Committee, after protracted review of conditions, needs and possible methods, proposed a plan of studies called "The Improved Uniform Lessons." In line with this new order, and the needful helps for better teaching in the different grades, the Publication Society with the beginning of 1918, added another *Blessed Hope Quarterly*, making four instead of three, that is, *Primary*, *Junior*, *Advanced* and *Senior*. With the thought of having the very best *Quarterly* possible for each grade, three Lesson Writers were secured to prepare the lessons for the *Primary*, *Junior* and *Advanced* grades, while all the work is to be under the general supervision of the editor of the *Senior Quarterly*, Rev. Linden J. Carter. The other writers chosen are as follows: *Primary*, Miss Gussie M. Pierce, Providence, R. I.; *Junior*, Mrs. N. L. MacFayden Collins, Santa Cruz, Cal.; *Advanced*, Rev. Chas. F. King, D.D., Portland, Maine. This gave an ex-

cellent staff of writers, well qualified to furnish a first-class series of Sunday-school Quarterlies, fully worthy of the largest patronage.

NOTABLE FORWARD STEPS

For some years our leading Sunday-school workers have been coming into closer contact with inter-denominational movements in this branch of Christian service, in various district, State, and general conventions. As a further step on this line, and as a result of action taken by the National Council of our General Conference in 1916, a representative of this denomination, Dr. H. E. Thompson, principal of the New England School of Theology, was duly appointed and served as a member of the International Sunday-school Lesson Committee, at its session in Philadelphia in 1917, and as such he was "cordially received and accorded all the courtesies extended to any other member of the committee." Of this kindly welcomed affiliation Dr. Thompson wrote:

"The occasion may be regarded as another forward step taken by our denomination, in placing itself in the ranks of those great evangelical bodies, who are doing so much to realize the Great Commission given to His followers by the divine Master nearly nineteen hundred years ago. Our missionaries have for years been laboring side by side with theirs on foreign soil; and now we take our place beside these branches of the Vine, in the home lands. May increased fruitfulness be the result of this union in our own denomination."

This result was made possible through the recognition of our denomination by the Sunday-school Council of Evangelical Denominations, which is "a national organization composed of twenty-eight evangelical bodies and having over eighteen million of enrolled members." It is said that, "This recognition brings our body as a whole into member-

ship, and gives representatives of the same a seat upon its various important committees," such as Church Extension, Young People's Work, Children's Work and Teacher Training. This action surely opens up new possibilities for the development of our Sunday-school work, and it appears that plans are already underway through the National Council and several of our State Sunday-school conventions, to promote a general forward movement at an early date.

YOUNG PEOPLE'S SOCIETY OF LOYAL WORKERS

In view of the increasing interest and wide extent of the Christian Endeavor movement and other organizations of young people in the evangelical churches on one hand, and, on the other, the absence of any adequate plans calculated to appeal to and encourage the young people among the Advent Christian Churches, some thoughtful brethren became anxious that an effort should be made which would awaken and direct their activities and anchor them to the cause. The first definite move in this direction was made in the Mid-West in 1891. In the East during a Christian Workers' Convention which was held in the A. C. Church in Salem, Mass., in the spring of 1892, the question arose, "What shall we do to save our young people to our body?" Eld. Frank Burr was president of this meeting and Rev. G. F. Haines, who was pastor of the church was chosen vice-president, and Rev. F. L. Piper, secretary pro tem. After some discussion Bro. Haines moved that a committee be appointed to consider the advisability of organizing a denominational society of our young people. The motion was carried and such a committee was appointed which after consultation reported favorably and the convention accepting the report proceeded to appoint a committee to draft by-laws for such an organization.

Mr. Piper declining to serve as permanent secretary,

Eld. John Ward of Lowell, was elected as secretary-treasurer. Later the committee on by-laws met at 144 Hanover Street, Boston, and drew up a constitution which provided for the organization of a general Young People's Society, under the name of Loyal Workers, also another form providing for local societies of the same name. A second Christian Workers Convention was held in June, 1892, at Chelsea, at which said committee reported the two forms of by-laws, and after some discussion the same were approved, and it was ordered that five hundred copies of these should be printed and distributed to awaken interest in the movement.

Meanwhile some of the young people of the church at Lowell, Mass., after consulting with Eld. John Ward and Bro. H. A. Mitchell decided to organize in March, 1892, a Young People's Society which they called the United Christian Workers, but changed the name to Loyal Workers in the fall after the issuance of the above named by-laws.

The Mid-Western Young People's Society adopted the latter name in the summer of 1892, and soon after this local young people's societies were formed in several different churches, both East and West. In the spring of 1893 a mass meeting of Advent Christian young people was called to assemble in Somerville, Mass., on May 24, and at this meeting the

GENERAL EASTERN SOCIETY

of Loyal Workers was formally organized, by-laws were adopted and the further formation of locals was earnestly encouraged.

The previous organization of the Western General Society was recognized by Eld. Frank Burr, in opening the convention, and a resolution of greeting was adopted, to be sent to the president of said society.

In some churches and sections there was considerable opposition to this movement, but in many others it was hailed with rejoicing, and as a sign that there were some who had "understanding of the times and knew what Israel ought to do."

It was a notable step of progress, which ought to have been taken much earlier, and its wisdom and blessing has been more and more apparent and appreciated with the passing years.

CONFERENCE INDORSEMENT

At the annual session of the Massachusetts Conference, in 1894, the following resolution was adopted:

"WHEREAS: The activities and strength of the younger members of our churches can be utilized in promoting the growth and efficiency of these churches to an extent not yet realized, because responsibilities have not been thrown upon them calculated to draw forth the latent spiritual possibilities which they possess, therefore,

"Resolved, That we encourage the organization of our young people for spiritual work into Loyal Workers Societies, not as independent of the church, or as an annex to the church, but as part of, and under the supervision and parental care of the church."

For a time two conventions a year were held in the East, but in 1896 the territory was divided into districts, and in each of these a mid-season convention is expected to be held, with one General Eastern Convention in the early summer of each year. In 1898 Rev. G. F. Haines, who had served as president since the organization of the General Eastern Society, declined re-election, a cordial resolution in appreciation of his "estimable service," was adopted, and Rev. M. G. Nelson, then pastor of the A. C. Church in Springfield, Mass., was elected as his successor. The movement continued to increase in extent and blessing,

and in 1901 the General Conference of America recognized the Loyal Workers organization as the denominational Young People's Society.

When Bro. Nelson declined to serve longer as president of the Eastern Society, Rev. Lester F. Reynolds was chosen to that office, and was continued in the same until 1917, when, since he declined re-election, Rev. J. Wm. Denton, was elected to that position, with Rev. C. O. Farnham as vice-president.

For many years this society has assisted in the support of Miss Bertha E. Cassidy, one of our China missionaries, and a Loyal Worker in both name and deed. For a season a field worker was employed. At the conventions and through the influence of the society, not to speak of the good done by the locals, young people have been converted, many have been led to new consecration, and numbers, through activities thus inspired, have been led into public service in the ministry or the mission fields. It is said that "a soul kept is a soul saved." Also that a "tree is known by its fruit." This, then, is a good tree, whose planting was of the Lord, that He might be glorified.

THE GENERAL WESTERN SOCIETY

It appears that the first organization of the young people of the Middle West was perfected at Savannah, Illinois, August, 1891, under the name of the "Young People's Blessed Hope Union." It was started as a general society, consisting of individuals who signed its constitution. At that time no locals existed. Rev. W. P. Shamhart was the first president and Miss Lucy L. Sheldon secretary. The next year the society assembled on the newly purchased campground at Mendota, Ill., and the name was changed to the General Western Society of Loyal Workers. The churches were urged to form local societies and Eld.

G. W. Wright organized the first one at Sparta, Wis., in October, 1892. Soon others followed and in August, 1893, seven locals had been formed and reported to the General Society. In 1895 its secretary was appointed as fraternal delegate to the annual meeting of the Eastern young people, and in return, Rev. G. F. Haines was sent as a delegate to the Western society the next year, and this practice has been followed somewhat through the years, especially by the Eastern society.

In 1896 a special line of work was taken up by the former society, it being agreed to help support students who were taking the Bible training course at Mendota College and quite a sum was raised and used for this purpose. In 1900 the society appointed two field workers, to organize and strengthen the locals, and since that time frequent similar efforts have been put forth. For a time the partial support of a missionary in China was given, and numerous other worthy activities were promoted. The General Society was recognized by the Western A. C. Publication Association in 1897 and

COMMENDED TO THE CONFERENCES

and churches, and in turn the conferences gave their approval to the movement. For some years the above society held its annual sessions in connection with the campmeeting at Mendota, Ill., but about 1913 a change was made, and since these assemblies have been held in June, with convention features and an increasing interest. In 1915 the secretary reported thirty-one locals, with nine hundred members, and the field worker stated that one hundred persons had begun tithing through her efforts. In 1916 the plan of enrolling isolated young people as life members upon the payment of five dollars was adopted. The society also undertook evangelistic work, engaging Stanley H.

Perry and Ernest D. Brawner for this purpose, and they rendered very acceptable and fruitful service. Being called into other fields for a season, they were succeeded by Rev. Isaac Crecelius and his wife, both of whom were gifted workers whose labors gave promise of abundant blessing. In 1917 the society voted to adopt a budget of \$1000 for evangelistic work and benevolences. A new departure was made by assigning to each officer the charge of a special department: the president, evangelism; the vice-president, advertising; second vice-president, the canvass for life members: while the two first officers and the secretary-treasurer, were to constitute the business committee for the conduct of the society affairs during the year. This trio, J. H. Crouse, C. J. Kearney and F. E. White, are putting up a live campaign for a large convention the current year, and for a vigorous forward movement for coming days.

PACIFIC COAST LOYAL WORKERS

According to accounts at hand the first young people's society on the Coast was organized in the A. C. Church at Napa, California, in 1889, by Rev. M. MacFadyen, who was pastor at the time; it was connected with the Christian Endeavor work, and its meetings were full of interest and spiritual blessing. Other societies were formed in Northern California and in 1894 they united under the name of the Christian Endeavor Conference of the Young People of the A. C. Churches. In 1898 the name was changed to the Loyal Workers Union. In Southern California a union was formed in the early nineties, and in 1897 these two were joined in a Foreign Mission Board, for the purpose of sustaining Mr. Masayo Iwagoye in his work in Japan, upon which he entered in 1898, and which mission was mentioned in the previous chapter.

The young people responded to this effort so liberally that in 1899, there was a surplus in the treasury of the Board, and they assumed the support of a native evangelist in China. Concerning this work A. G. Corson, treasurer reported as follows in 1908:

OUR WORK IN CHAO LING

When the Loyal Workers of this Coast authorized Eld. G. H. Malone to employ a Chinese to preach the Gospel in the neglected country surrounding Nanking, they did not realize to what proportions this small beginning would develop. . . .

The work was prospered and we felt justified in purchasing property for a church. In the year 1905 Bro. Malone secured, for us, land located on the main thoroughfare with a building which would serve our purpose temporarily, for \$200.

The growth of the church at Chao Ling and the condition of the building caused us to decide in 1908, to endeavor to raise funds for a new building. As a result we raised \$1,000 with which a chapel was built.

We thus have a monument in China to the faithful endeavor of our Pacific Coast Loyal Workers. May this be but a beginning of their accomplishments for the spread of the Gospel.

In 1907 the young people of Oregon gladly accepted an invitation to assist in this promising work, and the Mission Board was further aided in 1908 when the young people of Washington voted also to help this cause. In 1912 the four unions joined under the name of the Pacific Coast Loyal Workers Union, and were supporting a Chinese student who was training to act as evangelist at Chao Ling. Also nine locals are now supporting Miss Mildred Wright, who is to act as nurse at Chao Hsien, assisting Dr. Chas. A. Powell.

The Loyal Workers Societies of the Pacific Coast have

now six representatives in the foreign field, and it is estimated that they have contributed at least \$10,000 to the work of foreign missions, besides assisting in some branches of the home work. This splendid Christian service and zeal is most inspiring. We trust that they will in no wise be narrowed in vision, or hindered in service, but continue on the broad lines, as above followed, with increasing blessing.

SOCIETIES IN INDIA

Our young people on this field are organized into Christian Endeavor Societies, because this name gives important convention privileges and a cordial affiliation with other Christian workers. There are about thirty members in the society at Guindy, all girls; they go out in groups, under suitable watchcare, to help in Gospel services and the distribution of tracts. At Vilacheri there are about the same number, all boys, who are very active assisting in village preaching services as conducted by the missionary or a native evangelist.

LOYAL WORKERS IN CHINA

About 1902 our missionaries began to organize these societies, following the custom of the churches at home. From that time onward as new fields have been opened and new churches organized, in nearly every place, the young people have been formally recognized and have been led into active service in the church as well as outside. The last annual report from Mr. Malone, speaking of Nanking, said this, "These societies control their own funds, buy their own supplies, and are often called on to help the poor members of the church."

SUMMARY IN MANUAL 1916

General Eastern Society	2855 members
General Western Society	908 members
Pacific Coast Union	488 members
China Societies	345 members
Isolated Societies	54 members

CHAPTER XVI

EDUCATIONAL EFFORTS: THE BIBLE SCHOOL, ACADEMY AND COLLEGE

MOST of the early efficient leaders of this faith were men who had received a goodly measure of preparation and training for the work of the ministry, and not a few of them had rendered successful service therein, before they accepted the doctrines of this people. It is recorded that after 1843 the preachers of the Evangelical Adventist class entered into an arrangement to study together for mutual improvement, and it was recognized that this increased their power in the sphere of intellectual and spiritual thought. But later on many were called into service from field, fireside, and shop, with but little if any preparation for the work, some of them without studious habits and disposed to make light of study and education. Of these days Eld. Wellcome wrote: "They had no system of theology matured and pledged to, . . . neither had they any concerted plan for a theological course of study for their rapidly increasing young and inexperienced ministers, who seemed suddenly called . . . to preach the good news of Jesus' soon coming." Hence at an early day, there were serious thoughts, in the minds of men of vision as to ways and means of helping young men to make needful preparation for effective service, or at least to counsel and assist them.

The earliest formal recognition of this need that we observe is from the records of the New Hampshire Conference, at its session in 1857, when the following resolution was adopted:

"WHEREAS: There are pious young men within the bounds of this conference, who are impressed with the duty of entering upon the Gospel ministry: and

"WHEREAS: Such persons need the sympathy, counsel and assistance of fathers in the ministry:

"Resolved, That a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work; and that the church and ministry are earnestly invited to co-operate in this work, and to pray the Lord of the harvest that He will multiply pastors and teachers to proclaim the Gospel of the Kingdom."

It is significant to note that at the close of the ensuing year, and likely in some measure the result of assistance given, four young men were ordained to the ministry, the first ordination in the conference.

Eld. D. T. Taylor, writing in 1860, spoke regretfully of the fact that there were "no theological seminaries or schools among us and less attention is paid to learning than our cause demands." A short article in the *World's Crisis* of Nov. 20, 1861, entitled "School of the Prophets," called attention to the need of such, and the writer stated that in his opinion, novel and devious views were accepted and advocated by some preachers from lack of instruction and training; hence, for more careful teaching and the unity of the body, a school was needed for the training of those who thought they were called to preach.

Eld. H. L. Hastings, in talking over matters with the writer, said more than once that Elds. Edwin Burnham, D. T. Taylor, J. D. Brown, I think also Professor Hudson, and himself had spent hours together at different times considering how a school could be established for the

TRAINING AND BETTER PREPARATION

of men who were called of God to the ministry,—an institution where they could receive an education consistent

with the faith so vital and yet so new to those times. An article at hand written by Eld. Brown in 1881, confirms this, for pleading for an enlarged missionary work, "and an able, cultivated ministry, peers in knowledge with any," he said, "Years ago when we were in the Christian Publication Society we had these dreams for our work, and were in communication with men of education and power to put them into practical shape." Had these men, with their broad vision and large plans, been continued in the leadership of the body, it is likely that this recognized need would have been supplied at an early date. But in those days the minds of the people were mostly occupied with other lines of thought, some were blind to this need, many were indifferent, and some were strongly opposed to what they were pleased to call "minister factories." Hence for long years this great need was ignored or neglected, though there were always some who felt the burden of it on their hearts, and in various ways called attention to it.

In the first session of the General Advent Christian Conference of North America, 1869, this resolution was presented:

"*Resolved*, That we regard a suitable education of those who enter the ministry as an important means of rendering the ministry more effective," and though after a "somewhat spirited debate," this was laid on the table, like most of the important questions brought before that assembly, yet the fact that it was presented and earnestly discussed, shows that some then deeply felt the necessity of action on this line.

In the spring of 1872 the editor of the *Advent Christian Times* was spending a Sabbath at Harvard, Illinois, and while there Judge E. G. Ayer said to him, that in laying out a portion of the town he had reserved a block in a

beautiful grove for a seminary, and remarked: "Mr. Himes, I will give it to you for your people if they will build upon it and establish a school," and one of Mr. Ayer's sons also said, "And I will give you \$100 towards it." Eld. Himes' reply was, "It had been my hope to establish a school at some eligible point, and the trustees of Norwood Park had given me encouragement for a lot there. But we are not able to go into this work now." Probably the expense of moving the publishing work from Buchanan, Mich., to Chicago, and the lack of support for progressive efforts, had made Mr. Himes feel that the school project would not as yet be supported; but we note that it was a question that occupied his thought.

A SCHOOL ADVOCATED

In the *Advent Christian Times* of December, 1872, there was a long article, entitled, "A School," written by one who had himself been blessed with seminary training, and who pleaded for this for the young men and boys of the Adventual faith. Among many good things he said,

"We have the men to fill the place in a seminary as indicated: O. R. Fassett, J. H. Whitmore, A. A. Phelps, and others who might be named, would, I am confident, most creditably fill the chairs respectively assigned to them if they would accept. . . . It is in the nature of such institutions to produce a beneficial reflex action on the body of professing Christians."

This writer referred to those who would object to this effort, briefly replied to their objections, and suggested ways by which the plan could be carried out. He believed that this would encourage young men, who felt called to the Adventist ministry, so that a large number would dedicate themselves to the service of the body. Eld. J. V. Himes writing in 1876, and referring to the establishing of

the Western publishing work in 1864, and following, to which he gave the best years of his life, said: "It was my intention all the while to connect with it a 'school of the Prophets,' for the training of young men for the ministry of the Word, which was also in an incipient stage of progress."

Notwithstanding this earnest intent and the above strong appeal for definite action, a period of twenty years or more passed without any worthy and substantial efforts in educational work (that we know of) among this people. Alas: what

VISIONS OF NEGLECTED POSSIBILITIES

these years reveal to us! If candidates for the ministry were anxious for any proper education and training for the work they must seek it in schools of other religious bodies or at least in Correspondence Courses of other faiths, which were then coming into use. Strange as it may seem, for some years the majority of the older ministers seemed quite indifferent to the needs and progress of the young men, who, going into the work without suitable training, often met an undue measure of trials and discouragements. So deeply did some of these young men feel the pressure of this situation that after conference and prayer they decided to band themselves together for mutual encouragement and to secure the assistance of those who were willing to give them aid.

This purpose first breathed into life in the early spring of 1884, in the study of Rev. N. P. Cook, who was then pastor of the A. C. Church at Providence, R. I. As a result of this, after correspondence with numbers of the younger ministers, and the issue of an "Important Call," a convention assembled in Manchester, N. H., in July of that year, at which the

YOUNG MINISTERS' CHRISTIAN UNION

was organized. Rev. Geo. R. Kramer was chosen president and N. P. Cook secretary. The Union had several vice-presidents, a preparatory and an educational committee. The object of the Union was, "The educational and spiritual improvement of its members with a view of enabling them the more successfully to meet the growing scientific scepticism and theological errors of the present day. . . ." Its second annual convention was held at Providence, R. I. The opening lecture was by Rev. Geo. R. Kramer, its president. Other speakers were Elds. J. D. Brown, Edwin Burnham, N. P. Cook, D. T. Call, S. T. Frost, J. H. Pettingell, C. W. Smith (of the West), H. L. Hastings and Dr. Dio Lewis. Later Rev. W. N. Pile served for a time as secretary. Strong edifying conventions were held for a dozen years; numerous able lectures were given by such men as are named above and by D. T. Taylor, E. P. Woodward, Prof. L. T. Townsend, Dr. Andrew Gray and many others. Later, through the loss of several of the active promoters of the Union, its meetings ceased, but its agitation and influence for better educational preparation for the ministry, and in making a place and a welcome for young men in the same, has borne much fruit through the years.

In the late summer of 1884, the Advent Christian Association in session at Amboy, Ill., appointed among its standing committees, one on "Ministerial Preparation," but this committee in its recommendation proposed only the holding of conventions East and West "for the purpose of mutual examination of the Scriptures," on the chief doctrinal points of the faith, "in order that the younger brethren in the ministry may be encouraged and assisted in their important work;" and also "that a list of the best-

known books' on those subjects "be prepared for the convenience of those who desire such aids." Accordingly Elds. E. A. Stockman, J. Couch, and M. Grant were appointed a committee to arrange for such conventions, and in the November following a session was held at Worcester, which was designed in part to serve the above purpose. Each New England State, and three others were represented and some forty-five ministers were present. At the Massachusetts Conference in 1885, the question of ministerial improvement was considered, and a standing committee was appointed to this end. This committee arranged for and held a Bible Class in Lynn, Mass., June 9-11, and Elds. E. A. Stockman, J. S. White, John Couch, L. C. McKinstry, and Frank Burr served as teachers.

But these efforts were quite insufficient to meet the needs of the case, and in view of this Eld. L. C. McKinstry, an energetic worker in the cause, soon undertook to establish in Haverhill, Mass.,

A SCHOOL OF CORRESPONDENCE

which was later called the A. C. General Biblical Institute. At first this was looked upon as largely a personal enterprise, but was later given considerable endorsement. The real need was at last beginning to be acknowledged. In the spring of 1888, the Massachusetts Conference by vote recognized and commended the institute. A few months later at the annual meeting of the Association held in Aurora, Ill., it was voted to commend the efforts of Eld. L. C. McKinstry in his General Biblical Institute to the favorable consideration of the Adventist people. At the request of Eld. McKinstry for assistance a committee was appointed to confer with him in his institute work. The Association in 1889, through its committee on ministerial

education, which consisted of N. P. Cook, G. H. Wallace, F. L. Piper, received and adopted the following:

"Resolved, That we hail with pleasure the effort being put forth by the General Biblical Institute, and other agencies, for the higher mental discipline and spiritual development of our ministerial brethren; and that it is the sense of this body that all

SUCH EFFORTS SHOULD BE ENCOURAGED

with a view, should the Lord tarry, of establishing some still more tangible and efficient means of securing ministerial education."

In 1892 there were about forty names on the institute list.

About this time Rev. Arthur E. Hatch, who, in spite of total blindness, had worked his way through Bates College and received his master's degree, the second blind man to so complete an education, an energetic, unique character, formed the purpose of promoting a school that should have more than a Biblical or religious study department. He was persuaded to locate the effort in Concord, N. H., and to unite with Advent Christian interests; hence in November, 1890, a School Board was organized at 144 Hanover Street, Boston, with Rev. A. E. Hatch, A.M., as principal. And the school began in the vestry of the Concord, A. C. Church in February, 1891, for a term of sixteen weeks. The attendance of students was small at first, but soon increased considerably, the second term numbering about forty. In 1891 the school was incorporated under the name of the "Merrimack County Academy." The Catalogue issued 1892-93, gave the names of Rev. Wm. H. Mitchell as principal, and Prof. A. E. Hatch, A.M., as instructor in Ancient Languages, with other teachers more or less connected with the Academy, and about this time Eld. McKinstrey proposed to merge his institute into the same. C. H. Woodman and Elds. J. Ward, E. P. Woodward, N.

P. Cook, A.B., F. Burr, E. A. Stockman and Joseph Mielt, were listed as a "Board of Regents." At this time they had some forty to fifty students, and among them we note the names of Wm. C. Churchill, M. G. Nelson, J. W. Russell, C. F. L. Smith and W. S. Bezanson. In the summer of 1892, Prof. Hatch resigned, one of his reasons being that he "did not believe in narrowing it down to a mere Bible School for ministers," as it seems that some desired to do, but he was persuaded to serve another term after which he retired from the school, as did also Eld. Mitchell. Soon serious difficulties beset the effort, and in the summer of 1893 the school closed permanently.

Though the Academy at Concord ceased its sessions, it had served, with other agencies, to awaken a new desire in the minds of some for further schooling, in preparation for Christian work, and had aroused among some of the older ministers a more likely interest to meet this need. Hence, the Massachusetts Conference at its annual session in 1895 appointed a committee to "consider the desirability of having a

BIBLE TRAINING SCHOOL IN THE EAST

for the benefit of those who are preaching, or wish to preach the Gospel of the Kingdom." And the committee proposed to "hold a session for training in connection with the campmeeting at Springfield and at Alton Bay." At the meeting of the Advent Christian Association held in Chelsea, Mass., in October of the same year the question of a Biblical Institute was introduced by Eld. E. A. Stockman, and it was voted, "That it is the sense of this Association that we need in the East a training school for Gospel Workers." And a committee or two were appointed to this end. Just what was done on this line for the balance of 1895 or early in 1896 we cannot state.

During the winter of 1896-97 a Training School was conducted by W. H. Mitchell at 144 Hanover Street in a room occupied by the A. C. Publication Society, sessions being held in the evening. At this time Eld. Mitchell also conducted a correspondence school for a season. The sessions were soon removed from Hanover Street to the vestry of the A. C. Church of Warren Street. Dr. N. M. Ransom served as an instructor for a time, then he resigned and Rev. J. A. Nichols of Maine was appointed as principal, and later he was followed by Rev. C. F. L. Smith. At the session of the A. C. Association in 1898 the founding of the School was authorized and a "Board of Regents" was appointed to permanently establish the same.

The Massachusetts Conference at its session in the spring of 1899, recognized the Boston Bible School as established by the action of the Association and resolved, "That we as a conference do hereby heartily approve of the work of the school," and it also requested, "Our people to consider the financial needs of said school and to contribute heartily and willingly to its support." And the same or similar resolutions were passed at the next two annual sessions of this conference.

WESTERN EDUCATIONAL EFFORTS

While interest was slowly developing in the East the West had taken decided and vigorous action. The following resolution was adopted in 1887:

"The Advent Christian Conference of Central Illinois hereby recommends to the Adventist people at large the establishment of an educational institution at the earliest possible date, and does also pledge thereto as a conference its influence and pecuniary support to the extent ability will permit." Eld. H. Pollard, the conference secretary, wrote that the above was intended to voice the sentiment that existing denominational schools, by reason of their

subtle tendency to bias young minds in favor of unscriptural philosophy, were unsuitable for the patronage of believers in Conditional Immortality, and that even some secular schools tended in their teaching to skepticism, and there was, therefore, great need of a school with "literary, scientific, classical and theological departments," where young people of Adventual faith could safely secure the needful education. It was thought that while there were other needs this one ought also to be recognized and that steps should be taken for its early supply.

But there was an insistent and growing desire on the part of some for the founding of an institute or college, as indicated in the above resolution, and there were those who felt that this need was more urgent than the establishment of a new paper, as was frankly stated to the Western convention of January, 1890 (which was called for the latter purpose) by Mr. Thomas S. Parks, in his letter in which, after speaking of the proposed paper, he said:

"We have a greater need of a college to educate the rising generation of the church in the doctrines advocated by our people. This is paramount to all other claims; it is

THE GREAT NEED

... Our old ministers are passing away; who will take their places unless we prepare for the emergency? We must wake up to the demand made upon us. . . . I am advancing in years, and for many years have studied on this subject, thought much, and speak from experience of the evils of having our children taught by those who have no sympathy with our faith. I have been compelled to spend thousands of dollars for educational purposes in other institutions. Now, I propose to be one of fifty who will subscribe one thousand dollars each to endow a college . . . to be called the Advent Christian College, for the purpose of educating young men and women in the doctrines of our faith, said institution to give a liberal course of instruction, as is given in other colleges, but to be managed

by our own church. . . . If we had had a college of our own, we would now have a company of young men ready to take the places of those passing away."

After receiving Mr. Parks' proposition, the convention voted that, "Steps be taken by us to secure this offer by setting on foot measures to establish a 'Pastors' College.'" This became a live question at this time, and others promised to give a like amount. Such was the sentiment awakened that the committee which had been appointed to consider "Our denominational interests," in their report, named three departments of work: 1. Educational; 2. Church extension; 3. Publication; which should have their respective committees and these combined should, "Constitute a Board of Trustees to receive, hold and disburse funds," for the three branches of work, "especially for founding a school or college to assist the cause of Scriptural truth, . . . also to locate and make all the arrangements necessary to establish such a school or college."

But this was met by others who wished to follow a more careful and conservative course; and the influence of the latter class so prevailed, that when the report of the committee on Resolutions was presented to the meeting of the Association in August it was voted, "That we are not at this time prepared to fix the location or purchase property for a college," . . . but "that we take no backward steps in this important work, but continue to agitate the subject until success shall crown our efforts." However, the educational committee was continued and consisted of A. S. Calkins, M. A. Stevens, and J. F. Adair. The spirit of advance along the line of a better prepared ministry had now more friends to its cause than at any previous time in the history of the denomination.

LOOKING FOR A COLLEGE SITE

During the year 1891-92 friends sought to find some opening where a school could be started. The result was quite encouraging. A small college property was found in the town of Mendota, Illinois, which formerly had been occupied by the German Lutherans, who for some years successfully conducted a college at this place. But when the need of larger buildings became urgent an offer from the city of Dubuque, Iowa, induced them to move to the latter location. After several years this property in Mendota came into the market for sale, and through the efforts of Elds. McCulloch and J. August Smith, a sufficient amount to make the purchase was raised, and the old college property was transferred to a body of men who secured a charter under the laws of the State of Illinois, as the "Western Advent Christian Association." After holding the property for a season this Association offered to transfer its title to the Western Advent Christian Publishing Society, which in due time became an incorporated Association and which specified education as one of the objects of its existence.

The members of the former Association believing the above property an excellent site on which to hold the General Western meetings offered the use of it for that purpose, inviting both the campmeeting and the Publishing Society to assemble there. This offer was cordially accepted and the above meetings were held, in August, 1892, "under the trees of Mendota campus." Thus the Western Publishing Society was brought into close contact with the school question and one of its proposed locations, and in due time action thereon was called for in its sessions. In view of

THE IMPORTANCE OF THE QUESTION

and certain critical features involved therein a special committee of five consisting of M. A. Stevens, F. A. Baker, J. H. Nichols, J. F. Adair and Andrew Armour was appointed to consider it thoroughly. Eld. Pollard, Editor of *Our Hope*, writes as follows regarding a session of said committee:

"It was after much hesitation, earnest prayer, and strong crying for wisdom, that it was at last decided that God was saying by His gracious providence, 'Go forward.' . . . Finally the question was put and no one dared cast an opposing vote. All felt that it was now or never for this people, and that we must rely upon God and *move on*, and the vote was unanimous to start the school."

Accordingly the committee reported that

THE MENDOTA SEMINARY PROPERTY

was in their judgment, "eminently suitable and desirable for such a school as is needed among us," and the educational committee was enlarged and instructed by the Association to at once begin the preliminary work for the establishment of an academical and theological seminary at that place; that the school begin its work as soon as the necessary funds could be raised for its support, and that the same be graded up and improved as fast as the means should be provided. Following this, steps were soon taken toward establishing a school; a faculty was chosen, courses of study were mapped out, and extensive repairs were made on the building. On January 9, 1893, the school was opened under the name of Mendota Seminary, with three students in attendance; but before the close of the year in June, forty-six students had been enrolled.

The first classes in the Biblical department, as the

theological division was at first called, were registered in the summer of 1893, and were under the instruction of Dr. O. R. Fassett and Eld. William Sheldon. Beginning with September, 1893, the Biblical work was made a regular part of the school, its year being the same as that of the other departments. The interest manifested in the work of the new institution encouraged the Board of Education to broaden its scope. It was therefore decided to offer full college courses in addition to those that had been carried during the first six months. The name of the institution was now changed to "Mendota College" and an invitation was extended to the public for patronage. Mendota was a small city of five thousand population, situated at a junction of three railroads, eighty-three miles west of Chicago; and the college was in the middle of a fine five-acre campus. From 1895-1899 the work of the college was successfully carried on under the charter of the Western Advent Christian Publication Association. In December, 1899, application was made by the Board of Directors of the college for a separate charter, which was granted; and thenceforth the institution had independent corporate existence.

In 1895 Professor George V. Clum became president; he was a graduate from the Ohio State University and brought with him the methods and plans of a modern college. As an instructor and an earnest Christian gentleman he had few superiors, and he gave the college work a genuine advance. During the same year Rev. Norman P. Cook, a graduate of the University of Michigan, and also of the Union Theological Seminary, and who had held extended pastorates at Providence, R. I., and Chelsea, Mass., became principal of the Biblical Department of the college. The devoted life, friendly and frank disposition, and the refined and cultured attainments of

PROFESSOR COOK

appealed to all who met him. He served at the same time as pastor of the Mendota Advent Christian Church, which had been organized in the year 1893, and thus the bonds between the college and the church were strengthened, and the union was mutually helpful. Prof. Cook was honored by all and loved by every personal acquaintance. Students under his instruction felt the influence of a fully equipped intellect and the supreme worth of a well-grounded religious faith, and had a fine example of a sanctified, Spirit-filled life. After a long illness he fell asleep March 21, 1899, and in his sickness and death the whole denomination suffered a great loss. After his decease his library became the property of the institution for which he had labored and to which he had bequeathed an invaluable heritage in teaching and exemplary living.

A little previous to this, in the year 1898, the friends of the college were made to mourn by the death of Eld. Marshall A. Stevens who was one of the founders of the college and who while he lived never relaxed his labors for its material support and educational progress. In spite of these serious losses, the institution went on for several years with a goodly measure of increase and blessing. In 1905 and 1907 some further steps were taken in perfecting the college corporation, arranging its property affairs and for its further development in educational facilities and patronage. Meanwhile the churches were beginning to realize

THE BENEFITS AND STIMULUS

of the educational work through the service of young men who were entering and effectively laboring in the ministry, and both the general interest in its success and the attendance of students, was increasing from year to year

so that the college buildings and dormitories were filled and an enlargement of the old, or the erection of new buildings, were soon seriously considered.

OTHER EFFORTS

A four-year course of reading was adopted by the General Eastern Society of Loyal Workers at their annual convention, Boston, Mass., October, 1900. A faculty was appointed to conduct the same, consisting of Rev. Geo. E. Tyler, principal; Rev. L. F. Reynolds, secretary; Revs. H. E. Thompson, A. H. Kearney, and Geo. H. Dewing members. This course was also endorsed and adopted by the General Western Society, at Mendota, Ill., August, 1901. This was called the Loyal Worker's Institute and was a course of reading to be pursued at home by young people or older ones, who were associated with the Loyal Workers of the Advent Christian Church.

As many of our preachers had not received what could be called a theological training for their work, steps were taken to provide a four-year course of study for them and for candidates for the ministry. Hence at a meeting of the Advent Christian Association and General Conference held at Chelsea, Mass., October, 1900, a course of study was adopted. The purpose and plan being that all ministers thereafter ordained by the State conferences should begin the course of study as arranged, and that at the end of each year they should be examined by a committee of their conference, questions on the works studied during the year having been submitted for them to answer. A committee of nine was chosen of which Rev. Geo. E. Tyler was chairman, to see that the provisions of this act of the Association were carried out in the various States. Some of the conferences adopted more or less of this plan, but we fear that only a few did so heartily and effectively.

THE BIBLE SCHOOL CORRESPONDENCE INSTITUTE

This correspondence school grew out of the experience of Rev. H. E. Thompson, in his first pastorate at Fall River, Mass., which he accepted in 1895, with a realization that he needed a better training for his work. While praying over the matter, he picked up a local paper and read that the Primitive Methodist denomination had started a Non-Resident School of Theology, for the benefit of those, in their own denomination, who had been forced by circumstances to enter the ministry without adequate theological training. Mr. Thompson called on the president of this new school and after learning of its full plans enrolled, as one of its early students, in a four years' course of preparatory training. As several of the members of the faculty lived in or near Fall River, he had the benefit of almost constant touch with the instructors, during the four years of his study. After securing the diploma of this school, in October, 1900, on the suggestion and recommendation of the faculty, Mr. Thompson enrolled for three years of post graduate work under the direction of Taylor University, Upland, Ind., and during these, he received degrees from the University. A sketch of what this brother had done, while carrying on the work of a busy pastorate, was published and a considerable correspondence followed. Then came a suggestion that Mr. Thompson arrange a course in essentials for men in his own denomination. This was done and several began studying the Christian Workers' Course, under his guidance. The rest of the story is simply the development of that single course into the various studies later offered by the institute. As the work increased, Mr. Thompson found it necessary to invite others to labor with him as instructors.

ASSOCIATE DEPARTMENT

About this time, the work became affiliated with Mendota College which later became Aurora College, that institution agreeing to pass on the final examinations of all the major studies, and to carry the credits on its permanent records. This association still continues. In order that the courses might be available to many, the price was made very low; the instructors receiving a sum so small, as to render their work practically a labor of love in the interests of the cause of righteousness. The studies now offered are: The original CHRISTIAN WORKERS' COURSE, a course in SYSTEMATIC THEOLOGY, one in NEW TESTAMENT GREEK, another in INTERPRETATIVE THEOLOGY; a short course in OUTLINE BIBLE STUDY; two grades of work in SUNDAY-SCHOOL TEACHER TRAINING; a course in ARCHAEOLOGY, and a course in THEORETIC NURSING, for parish visitors. Some of the leading pastors in our own and other denominations have expressed themselves as being much benefitted by their studies with this institute.

SOUTHERN EDUCATIONAL WORK

We will here briefly narrate the progress of an interesting branch of Southern effort, the facts being mostly gathered from a sketch furnished by friends of that cause.

The beginning of the work among the colored people at Memphis, Tenn., was under the American Advent Mission Board. The names of I. I. Leslie, J. V. Himes, D. D. Reed, Miles Grant and A. W. Sibley are well remembered among the people of the A. C. Church now in Memphis. Nearly forty years ago a building was erected, on leased land on Seventh Street, at an expense of about seven hundred dollars. The lease was one hundred dollars a year. These people had enough of the spirit of independence and the

conviction of what they believed to be true to hold them together as a body of Christian worshippers, though aid from the North was withdrawn; and they also possessed sufficient sound judgment to propagate the truth they held. Under the grace of God, they succeeded in holding their children in the church relationship, and in adding others from the ranks of the unconverted. In the year 1881, A. J. Sanderlin, who had become converted and leaving the practice of law, had become a preacher in the Disciple Church, embraced the distinctive doctrines of the Advent Christian people, and united with the church at Memphis. Through his efforts the church purchased the land on which their chapel stood, and thus stopped the payment of annual rents.

THE SANDERLIN ACADEMY

Eld. Sanderlin saw the need of better education among his own people, and prepared himself the best he could to teach the needed courses of study. He organized a school in his own house, a little cabin such as the colored people lived in, and started the educational work with seven students. This work prospered, and soon the students became too many for the little home, and other and larger quarters were sought. Their first school building, however, was an old church at White's Station, a few miles out from the city of Memphis. This building was twenty-two feet wide by forty feet long, and was first used for school purposes in the year 1900. Later, an addition was made to this building, which was used for a recitation room. "A visit to this school, a few years after it found its home in this old church, would be a revelation of the real vivacity and perseverance which characterize the colored people of the section from which the students came. Perhaps we may say, the same marks belong to the whole race in our country.

Seats cost money, and money with the colored people, in the educational work at least, was not abundant. For this reason, every seat was made to do service to the utmost. Pupils always stood during their recitations, and those who had seats were required to let the less fortunate occupy them while the rightful occupant was at recitation; even then some were always standing, but going to school and 'standing up' was not strange to these people."

At the annual gathering of the Western Publication Association in 1904, Eld. Sanderlin appeared as a delegate from the conference of Western Tennessee, Northern Mississippi and Eastern Arkansas, and asked admission for his conference to the Western Association. This request was granted, and Eld. Sanderlin was admitted to all the privileges and rights of an elected delegate. In 1905 an agreement was made by the Western Association and Eld. A. J. Sanderlin and his wife by which the Sanderlin Academy at White, Tennessee, together with ten acres of land where the academy was situated, were transferred to the Association. In this agreement it was understood that a committee of three members elected by the Association, should be appointed to co-operate with the trustees of the Sanderlin Academy in conducting said school for the colored people, and to aid in making such needed improvements as were "possible from time to time." Later the members of this committee were made trustees of the Academy conjointly with the other trustees.

NEW BUILDINGS

In the year 1910 a new building two stories high was erected for the school, and the following year a dormitory for the girls was built. The new dormitory is called Winsley Hall. Several teachers are required to take care of the students at the academy now. During the school year

1912-13, over one hundred and twenty students were enrolled, and still the limit is far from being reached. Eld. Sanderlin should have the credit of taking the initiative in this work. But he has been aided and supported by the best gifts of his own people; who have complete confidence in him. He had a home and over one hundred acres of land, and could have lived a quiet and comfortable life. This, however, he did not choose, and he was encouraged and aided by a noble wife, who made their house a real home for girls, taught them the use of the needle in making clothing and bedding. A few years since, her life went out, but her work still remains a monument to her usefulness and a testimony to her devotion to the cause for which she had sacrificed much.

Referring to the eleven churches and eight missions of the conference it is said: "These churches and missions all sprang from the work in Memphis, Tennessee. That little church, which, in 1881, numbered not more than seventy souls, has multiplied itself more than twenty times in the past thirty-four years. But the numerical growth is not the greatest evidence. Education in one generation probably increased more than one hundred fold. Many of the young men and young women are now teaching in public schools for the colored people. The colleges that will receive the colored youth, have several students from this school at White's Station, Tennessee. Nearly every trade and profession, known to modern life, has been aided from this movement."

The church at Memphis now numbers between one hundred and twenty-five and one hundred and fifty. They own their chapel, and have repaired and improved it. The school at White is raising its standard of educational requirement every year. It has more room, furniture, and more students than ever before. A library of about one

thousand volumes is on the shelves, and they are learning to use it. The books were almost entirely donated by Dr. N. C. Twining, an instructor in Aurora College, and for that reason, it was called the "Twining Library." One of the most important departments of the Sanderlin Academy is its Bible Classes; with education along the common lines is mixed the thorough training in the use and teaching of the Holy Bible. The prospect is good, the fruitage is not meager, and the demand is urgent. This work is heartily commended by the Western brethren who were duly appointed to investigate and report thereon, and who have frequently visited the school.

FURTHER PROGRESS IN THE EAST

We here resume the narrative of the Boston Bible School and Ransom Institute which was incorporated in 1902, the charter members being, N. Morton Ransom, M.D. (who before his death gave the school \$3000 and his library), Frank Burr, Abial W. Sibley, Warren J. Hobbs, John W. Evans, Albert C. Johnson, William H. Mitchell, Fred L. Piper and Horace E. Thompson. Its constituency was further composed of the members of the Advent Christian Publication Society, and its management was placed in the hands of a Board of Regents: this board being elected in part from the members of the Publication Society, and partly from the Woman's Home and Foreign Mission Society of Massachusetts—this latter feature obtaining after the Woman's Society became responsible for the property of the school home.

In the summer of 1902 Rev. A. A. Phelps, A.M., of Plainfield, N. J., was elected principal of the school. Prof. Phelps was a graduate of Genesee College (now Syracuse University). He gave himself earnestly and efficiently to the work of building up the school. Energy and time,

and at last life itself, were given for the sake of this institution; resisting disease and suffering he labored diligently until he fell at his post in October, 1904. He was a fine embodiment of thorough scholarship, humility, self-sacrifice, courage, purity, piety and prayer—a true man of God indeed. His death seemed a great misfortune and loss to the cause in many ways.

Following the death of Prof. Phelps, Rev. D. H. Woodward who had spent two years at Williams College and had served as school teacher and pastor, was called to the principalship, and in that capacity he served with honor to himself, and to the satisfaction of the governing board until the end of the school year, 1910, when he resigned and again engaged in pastoral work. The next principal chosen was Dr. H. E. Thompson, who has served continuously and acceptably for seven years. He has proved a resourceful and diligent worker, an excellent administrator, and under his labors the school has slowly but steadily increased in attendance, service and public interest. Dr. Thompson's immediate faculty associates are Geo. A. Coburn, A.B., and Guy L. Vannah, B.D.; the latter entering the faculty in 1914.

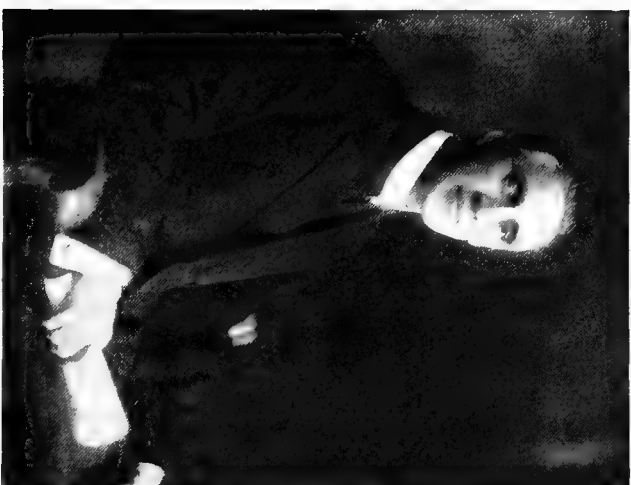
Among those who have attended this school during the comparatively brief period of its history, we note the names of a goodly number who have become prominent and efficient pastors, and also several excellent missionaries, beside those who are rendering valuable assistance to the cause in various associate relations. And this means much added strength and promise of good to the body at large, and is an excellent return for the investment made through the gifts and offerings of interested friends of the work.

BIBLE SCHOOL HOME

During the summer of 1904 several loyal women, among whom Mrs. McFadyen, then in the State, was a leader,



A. A. PHELPS, A.M.



H. E. THOMPSON, PH. D.

became especially interested in opening a Home in Boston for the students of the Bible School. A committee was appointed by the W. H. and F. M. Society of Massachusetts to superintend the work. Donations were solicited, and there was a ready response by societies and individuals.

In 1905 the property at 17 Rockville Park was purchased for \$6000, and has since been the home of the school. Noble was the faith and zeal of the members of the above society which made this step possible. A substantial portion of the purchase price was paid down, and the debt was reduced from time to time till the autumn of 1916 when a rally was made, the amount needful for the final payment was secured and the original property was cleared of debt.

In 1914 the school had outgrown its "Home" and it was therefore necessary in order to accommodate the growing student body, to erect an additional building or annex on land in the rear of 17 Rockville Park, and the Board of Regents proceeded to have the needed structure built, at a probable cost of about \$5000 and the project went through successfully though the cost of the new, with the revision and repairs of the older building amounted to about \$9000. But the headquarters thus enlarged furnished at once much more room and convenience for faculty and students and an incentive to the growth of the school, and the current year has witnessed the largest enrollment in its history. It is a preparatory, Bible or Theological School, not a college, giving a four-years' course as a preparation for Christian work. At the meeting of the corporation in 1917, its constitution was revised and it was voted to change the name to The New England School of Theology. The Regents and Faculty are seriously considering raising the entrance requirements and grading up, or adding to the courses of study and thus, in addition to the very creditable

work already done, we may expect still larger and better service in the days to come, if the Lord tarries.

NEW DEVELOPMENTS IN THE WEST

Subsequent to the service of Prof. Cook, Eld. F. A. Baker, a stanch and able preacher, who, going from the East in earlier days, had valiantly served the Western cause, was made principal of the Biblical department of Mendota College wherein he rendered faithful service. From 1907 to 1911, B. Joseph Dean, B.S., was president and in the latter year Rev. O. R. Jenks, A.B., who had followed Eld. Baker as principal of the Biblical department, was chosen president of the college.

Such was the progress made in those years that the old college building and dormitories were insufficient to meet the needs of the students, and the inconveniences were working injury to the welfare of the college and of the people who supported the institution. As early as the annual meeting of 1908 it was decided to push every practical scheme to raise sufficient funds for the erection of a new hall for college purposes, and building plans were drawn and discussed. Several of those who could give the larger sums offered to support the enterprise. To add to the probability of securing the required amount, Mr. Charles Eckhart, of Auburn, Indiana, placed his note for ten thousand dollars in the hands of the treasurer, to be paid when thirty thousand dollars had been secured. The dawn of a new era in the educational field was revealed in that pledge of Mr. Eckhart.

A NEW LOCATION PROPOSED

At this juncture the question of securing a more promising place for the college than that at Mendota was raised. This new issue became of sufficient importance to make it

advisable for the Executive Board of the college to appoint a committee on "College location." It was also learned by the board that other cities than Mendota were willing to contribute toward procuring a new site, and the erection of new college buildings, provided the college should be established in their midst. This matter was kept before the people in correspondence and otherwise, and when the subject was called up the following year (1909) the committee was prepared to report. Rev. O. R. Jenks, the chairman of the committee, reported in favor of moving the college to the city of Aurora, Illinois, a city thirty-nine miles from Chicago, where a new site and other valuable inducements were offered by enterprising citizens of that city.

This move of the committee aroused the whole body. The Publication Association and the college had become separate societies, but it was voted at the August meeting (1909):

"That the matters pertaining to a new building for Mendota College be left in the hands of the Board of Directors of the Western Advent Christian Publication Association, they to investigate all conditions, submit the facts to the body, and call a special session of the Association for its decision."

The special meeting was called to convene at Mendota, Ill., on the fifth day of January, 1910. The committee on college location reported three possible sites. The first was the old site at Mendota. The second was a tract of land at the edge of Aurora coupled with the promise of strong financial aid in the erection of new buildings and the maintenance of the school. This proposition was put before the delegates by a committee of five of the leading citizens of Aurora. The third proposition came from Zion City, Ill., in the shape of a large stone college building and

grounds which could be purchased for fifty thousand dollars. It was argued that this city would give strong support to the college in the way of students. After long and careful consideration had been given to the question of location it was voted to accept of the Aurora proposition.

THE ACTION RECONSIDERED

Inasmuch as the Zion City proposition had come in at the eleventh hour, and in view of the fact that it seemed to require a much smaller sum of money, agitation was continued in favor of Zion City. A number also felt that further consideration should be given the question of location before abandoning Mendota. After many had visited the two cities of Aurora and Zion City, and the old location at Mendota had been recanvassed, the Board of Trustees decided to call a second meeting of the delegates of the Association to convene in Chicago, June 28, 1910, to reconsider the question of location. When the delegates assembled, all felt that a matter of grave importance to the educational interests of the denominational group was to be decided. Careful consideration was given to the claims of the three cities, with the result that the vote was almost unanimous for Aurora.

When this decision was reached, every delegate joined in a hearty response to the outcome. The Finance Committee pushed the work of raising funds aggressively. Within one year the sum of one hundred thousand dollars was raised for new buildings. On May 31, 1910, ground was broken for the buildings, the corner stone of the main building was laid on July 23, and the buildings were completed and ready for occupancy by April, 1912.

AURORA AND ITS WELCOME

Aurora is situated in Kane County, Illinois, thirty-nine miles west of Chicago, being closely connected with the



O R JENKS



COLLEGE BUILDINGS

metropolis of the West by rapid suburban railway service. It has a population of forty thousand, and is situated in the heart of perhaps the greatest agricultural section of the world. It is easily accessible from all parts of the United States, which is of the greatest importance from the viewpoint of the educational work which Aurora College aims to carry on. The college is located on the west side of Aurora and on an elevated ridge commanding a picturesque view of attractive surroundings. It is thought that no more appropriate or convenient site could be procured in the State. The school was moved from Mendota to Aurora on April 3, 1912. When the faculty and students arrived in Aurora they were met by a large number of its citizens who extended a most hearty welcome. A program of addresses had been arranged in which the mayor, the superintendent of schools, representatives of the business men and citizens gave addresses of welcome to which responses were made by Rev. B. Forester, then of Mendota, who had been a most ardent friend and promoter of college interests, Editor Pollard of the Publishing Association, and Rev. Wm. A. Burch of Detroit, Mich., president of the College Board of Directors.

THE NEW BUILDINGS

Eckhart Hall, the main college building, is one hundred and ten feet long by seventy-two feet wide, has four floors, with every room fully equipped for the purpose intended, and this hall will accommodate four hundred students. Davis and Wilkinson Halls are each about seventy feet long and thirty-five feet wide, and have the same number of floors as the main hall. These halls afford excellent homes for students, and will accommodate sixty to seventy persons. The buildings and equipment are of the first class and fully up-to-date.

THE PROPOSED ENDOWMENT

It was soon realized that no school such as the Advent Christian people need, could be properly maintained without a permanent endowment fund. Schools of this class usually have an endowment of not less than \$200,000. In 1913 it was recognized that the Lord was moving upon the hearts of friends of the college, as letters were received from different parts of the country advocating such a fund and offering help to this end. At first it was thought to aim for a fund of from fifty or one hundred thousand dollars. There was considerable correspondence regarding this and many friends favored the effort, and a movement was conducted which resulted in raising the permanent endowment from \$5,550 to \$40,000.

Early in 1917 it was realized that the welfare of the college required immediate and strenuous effort, in part because through the influence of State universities rules had been adopted regarding standard college work which should be accepted by the universities, and among the requirements was the endowment fund. In view of this the College Board, faculty, and friends launched a vigorous endowment campaign in May of 1917, a thoroughly organized and systematic canvass covering nearly the whole country. The response was quite encouraging. At this writing the campaign has considerably passed the \$100,000 mark, and plans are underway to secure the full amount as early as possible.

The college has had an able and self-sacrificing faculty who have put their best years and efforts into the work. Especially is this true of President Jenks, who with vision, faith, and prayer has labored to the limit of his strength. Also its success has been made possible by many liberal minded and consecrated benefactors. This educational work is of the very highest importance, as an aid in answer-

ing prayers and providing efficient workers for the churches and mission fields, and should have a chief place in the prayers and gifts of all the people. As expressing the sentiment of scores of indorsements and hearty commendations of this work we cite the words of Rev. D. H. Woodard, present pastor of Aurora A. C. Church, who has well said:

"A splendid foundation has been laid here for an institution of great usefulness in the future as long as we may need colleges, and I hope it will receive unstinted support from every quarter. Put Aurora College in the front rank and it will reflect honor on every Advent Christian Church in the land, besides helping every one of our ministers in his work."

The National Council of the A. C. General Conference in a strong resolution adopted in December, 1917, urged our editors, pastors and churches to co-operate heartily in an immediate effort to complete the "Endowment fund and thus make this worthy school in every way a standard college." Its continued and hearty support in gift and prayer is one of the most vital essentials to the success of the Adventist cause.

A THREEFOLD COMMENDATION

The Advent Christian General Conference, at its session in 1916, passed the following indorsement of the educational work:

This General Conference desires to express its high appreciation of our several educational institutions, Sanderlin Academy, The Boston Bible School and Ransom Institute [which is now called the New England School of Theology], and Aurora College. Because these schools are training young men for our ministry and affording a means of education where Adventists may safely send their young people, this conference commends their good work and asks for them that adequate support that their increasing needs require.

CHAPTER XVII

EUROPEAN WITNESSES AND KINDRED MOVEMENTS

THIS history would certainly not be "comprehensive," if it failed to record related events, or to briefly cite the service of some of those leading advocates who have given similar testimony in lands beyond the sea. The account is most inviting, varied and interesting, and we regret that space does not permit a fuller narrative. In the first chapter, after mentioning some of the earlier witnesses, we referred (p. 22) to the notable Prophetic Conference of 1826, and here give further items regarding the same.

"The first conference of this kind was called, and held in the county of Surrey, England, at the residence of Henry Drummond, Esq., then the high sheriff of the county, and subsequently a member of the British Parliament. Ministers of all denominations were invited, and twenty persons, men of every rank, church and orthodox communion in the realm, met in session for eight days. Rev. Hugh McNeile, M. A., rector of the parish, afterwards a widely known preacher, sometimes called the 'Star of London', presided. Joseph Wolff, the well-known converted Jew, and missionary in Eastern lands, with Edward Irving, minister of the Caledonian chapel, London, were among the notable persons present."¹

PLAN OF FIRST PROPHETIC CONFERENCE

The order of their meetings was as follows: Having apportioned a separate subject for each day, the conference met at eight o'clock each morning for prayer, communion,

¹*The Reign of Christ*, p. 346.

and to seek the gift and grace of the Holy Spirit, some one of the clergymen leading the exercises. Before parting for breakfast, one of the number, chosen for the work in advance, opened the subject of the day in order, with arguments, and cited Scriptures to support his conclusions, notes of the same being taken by the others present. They met again at eleven a.m., for discussion of the theme set forth by the morning speaker. After prayer the chairman, Rev. Hugh McNeile, questioned each as to his conclusions, when each with full liberty, reverence and delight proceeded to give his convictions. No appeal was allowed but to the Scriptures; their statements were final. This session lasted four or five hours, closing with prayer and thanksgiving.

At seven p.m. they came together again around the open fire of the great library room, and in an easy, familiar manner continued their discussions until the hour of eleven at night, when came a hymn, the prayer, and parting. The sessions were long and laborious, the themes weighty, the convictions of the body were firm, and the meetings were marked by an extraordinary enthusiasm and harmony. The grand questions investigated were:

First: The doctrine of Holy Scripture concerning the Gentiles.

Second: The duties of Christian ministers and people growing out thereof towards the Gentile churches.

Third: The doctrine concerning the present and future condition of the Jews.

Fourth: The duties growing out of the same towards the Jews.

Fifth: The system of the prophetic visions and numbers of Daniel and the Apocalypse.

Sixth: The Scripture doctrine concerning the future Advent of the Lord.

Seventh: The duties to the church and the world arising out of the same.

They studied around a massive table with their English Bibles and the original Hebrew and Greek Scriptures open before them. They came together as strangers to one another, of different churches and different countries, but in sweet temper and large charity, and parted in wonderful agreement, and with the solemn, lasting conviction that the end of the dispensation and the personal second Advent of the Lord was "hard at hand."¹ As a result of this gathering and the influence of its members, this doctrine, long neglected, and by many unthought of, took "a front place on human lips and in thoughtful hearts; a great cry went forth that was never to cease. Pulpits rang with the alarm, pens were busy, the awakening was wide and great.

In 1829, 1830, 1831, 1833, and 1834, no less than six prophetic journals were established in London, Dublin, and Edinburgh, conducted by

ABLE PENS AND CULTURED MINDS

Between the years 1828 and 1834, some forty or fifty different volumes on prophecy were issued in Great Britain. Besides these, over thirty well-known godly men put forth fully sixty works in defense of the premillennial Advent. "The agitation of the grand question was intense. . . . Within fifteen years after the first conference at Albury, three hundred ministers of the church of England alone, were proclaiming the speedy end."² Notable laymen and able preachers of other churches were also giving strong testimony.

We have at hand *Observations upon the Prophecies of Daniel*, by Sir Isaac Newton, edited by P. Borthwick, Esq., of Downing College, Cambridge, and published in 1831,

¹Items gathered by Rev. D. T. Taylor, from writings of Rev. Edward Irving.

²*Reign of Christ*, p. 347f.

the volume being dedicated by the editor, "most fitly and respectfully," to Henry Drummond, Esquire, of Albury Park. On two pages of this book at its close, thirteen works relating to prophecy and the second coming of Christ are advertised as recently issued by the publisher, James Nisbet, London.

In 1835 the Rev. Hugh McNeile, M.A., published in London a book of *Sermons on the Second Advent of the Lord Jesus Christ*, the same having been preached by him in St. Jude's Church, Liverpool. In the face of recognized prejudice he eloquently gave his prophetic message. In closing his preface he said: .

"The world is asleep, immersed in the perishing things of this life. The church is dreaming of the conversion of the world, by means which never yet converted any one nation or city, and which were never intended for more than the taking of a people out of the world. The time is short. The danger is urgent. The Lord is at hand!"

It is said that about this time William Cunningham, Esq., a Scottish layman, published twenty volumes on prophetic and Adventual subjects; that the talented Charlotte Elizabeth became an ardent advocate of the Lord's coming and remained such until her death; that Rev. John Cumming, who preached the funeral sermon of Edward Irving in 1834, though not then a premillennialist, soon embraced this view, and he gave it a most notable advocacy of which we shall soon write.

A REMARKABLE CAREER

From sketches given some years ago by Revs. P. B. Morgan and D. T. Taylor we gather the following facts regarding Rev. Joseph Wolff, D.D., LL.D., who was born in Weilersbach, near Bamberg, Bavaria, 1796. His

father was a Jewish rabbi, but he attended a Christian or Gentile School in Halle where he was told of the true Messiah. He made good progress in his studies especially in Latin, Greek and Hebrew. His Christian leanings becoming known he was persecuted and fled to Prague, Vienna, and Presburg and returned to Vienna in great poverty. At length he fell in with the Roman Catholics and in their schools continued his studies, seeking light from all whom he thought able to give it, often with great disappointment. After associating with college professors and cardinals, he received a position at the Ligerian Convent, Switzerland, where he taught the students Latin, Greek and German; but he persisted against great opposition, in reading the whole Bible, and without ceasing a voice said to him, or within him, "Leave this convent and preach the Gospel of Christ to your brethren." In 1819 he made his way to London, England, was brought into touch with the London Society for promoting Christianity among the Jews, and entered on the study of the Oriental languages, under Professor Lee, Cambridge, and later at Stanstead. He became a member of the Episcopal Church of England and began as a missionary to labor and preach among the Jews in 1821, and continued to do so until 1844-45; visiting Palestine, Egypt, Mesopotamia, Persia, Crimea, the Ottoman Empire, Arabia, the Mediterranean, Turkey, Bokhara, Afghanistan, Cashmeer, Hindoostan, Holland, Scotland, Ireland, and America, as well as other places. He preached among the Jews, Turks, Mohammedans, Parsees, Hindus, Chaldeans, Syrians, Sabeans, Persians, and others, heralding to all men everywhere, Christ and His speedy, glorious coming, and it is said that probably no one individual has given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than did this well-known missionary to the world. He spent his latter years

as vicar in Isle Brewers, Somersetshire, England, where he died in 1862.

ANOTHER WITNESS

Edward Bickersteth gave up the practise of law to enter the ministry and was given full orders in 1815, and the same year received appointment under the church Missionary Society, and was soon chosen secretary of the same, in which office he rendered able service for a long term. He was a leader of the "Evangelicals," and one of the founders of the Evangelical Alliance. In 1823 he issued a work entitled *Practical Remarks on Prophecy*, which was later called *A Practical Guide to the Prophecies*; seven editions were published, the seventh in 1844. In his preface to the sixth edition, issued in 1839, in which the work was enlarged, he speaks of a "continually increasing number of Christian ministers, through our country," who, "acknowledge and testify of that blessed hope, 'the glorious appearance of the great God and our Saviour Jesus Christ.'" He further remarks that, "to neglect prophecy is to neglect our surest light." He was a clear, candid and broad-minded writer, author of numerous works, and close friend of Rev. T. R. Birks, who in 1851 issued a two-volume *Memoir* of his life and labors. Mr. Bickersteth was a devout student of prophecy, a fervent lover of the personal second coming of Christ and the great restitution, of which he bore faithful and able testimony.

MORE ASSEMBLIES

The Albury Conferences were continued for several years, and in later days came the General Prophetic assembly at St. George's Hall, London, in 1873 and the Mildmay gatherings, the Conference on the Advent held there in 1878, being of special interest. The wide-spread

awakening that had been going on for over thirty years, was then noted, in religious journals, and was spoken of with words of commendation by the *Messenger and Missionary Record* of the Presbyterian Church of England, and by the *London Christian*. But there came to be so much extreme teaching regarding the restoration of Israel according to the flesh, a personal infidel antichrist, and various futuristic fancies, that the faith was made difficult to many of more sober mind, and more careful of New Testament order and doctrine. Yet the testimony on the central truth, the second personal, impending Advent of the Christ, was of great value and of international interest. However, we cannot go into any large account of the general premillennial movement in European countries, but will briefly refer to a number of notable advocates, chiefly of the historical school of interpretation.

A FAMOUS PREACHER

Dr. John Cumming was a diligent and distinguished student of King's College and University, and was ordained as minister of Crown Court Church by the London Presbytery in 1832. When he entered this ministry the church had a membership of a little over ninety and he was so blessed and successful that this number was increased to over nine hundred communicants. The decade from 1853 onward is spoken of as a period of great prosperity, when every Sunday at both services the church was crowded to the doors and many had to go away for lack of accommodation; it was one of the largest congregations in the metropolis. He had also a notable reputation as philanthropist and controversialist. In his native Scotland his name, it is said, was always associated with Dr. Guthrie and Dr. Caird as one of their great preachers. In 1847 it was found that the church, which had already been ren-



JOHN CANNING, D.D., F.R.S.E.

ovated, needed further expansion in order to accommodate the crowds which desired the benefit of Dr. Cumming's ministry, and while efforts to this end were in progress, steps were taken to secure the large room in Exeter Hall for the Sunday services; he being the first to introduce Gospel preaching into that famous place of assembly. For over six months he there preached and his hearers every Sunday numbered some four thousand individuals, including many distinguished and influential personages, among them being the Prime Minister, Lord John Russell.

In 1834 he joined the British, later called the Protestant Reformation Society, and for over forty years he was connected with its various activities, during which time he lectured in all the most important cities and towns of England and Scotland; he was a heroic, popular, and effective opponent of the aggressions of Romanism, and carried his banner into the very front of the conflict.

In 1866 he was requested to preach before the Prince and Princess of Wales who were then residing at Dunrobin Castle; he accepted and preached in the old Cathedral of Dornoch from 1 Cor. 7: 29-31, and the sermon was subsequently published under the title, "The Time is Short." It is recorded that in 1872 Dr. Cumming, at the request of the Duchess of Sutherland, had the honor of preaching before Her Majesty, the Queen, who was then visiting at Dunrobin Castle. The occasion was most imposing, and after the blessing was pronounced Her Majesty walked from her throne chair to Dr. Cumming and said, "I thank you for the discourse to which I have listened with great pleasure," and added, "It is just twenty-two years this month since you preached before me at Balmoral."

During these years there were manifold forms of activity, very progressive in character, connected with Crown Court Church, and Dr. Cumming was fervently preaching,

in addition to many earnest practical Gospel messages, the great doctrine of the Second Coming and the restitution, giving many expository and prophetic lectures. His teaching was largely free from Judaism and futurism and he was in cordial correspondence with some of the Adventual leaders in America and his testimony was greatly prized by many here. He was a voluminous author, having published over fifty books, twenty-five pamphlets, twenty-six sermons and addresses, besides editing numerous other publications; his sermons and addresses were issued for years in various current publications and many of his books were reprinted and widely circulated in this country. He was a noble man of God, loved and honored, especially by those of like faith, to the end. Owing to feeble health he resigned from Crown Court Church in 1879, and died in the summer of 1881.

AN ABLE WRITER

On prophecy whose works have been highly valued by those of the historical school, was Rev. T. R. Birks, M.A., Fellow of Trinity College, Cambridge, Professor of Moral Philosophy, who in 1843 published a work of over four hundred pages entitled *First Elements of Sacred Prophecy*, which was a thorough examination and defense of the year-day theory and which in recent times was highly commended by H. Grattan Guinness. In 1845 he published another book of four hundred and fifty pages named *The Four Prophetic Empires and the Kingdom of the Messiah*, being an exposition of the two first visions of Daniel. This was followed in 1846 by another work of nearly four hundred pages entitled *The Two Later Visions of Daniel*. These volumes are in the possession of the A. C. Publication Society of Boston, among the many rare books of the John M. Orrock library.

BROTHERS IN FLESH AND FAITH

Both Drs. Horatius and Andrew A. Bonar, able and learned men, bore long and fervent testimony for the personal, premillennial coming of the Lord Jesus. Soon after Dr. David Brown's notable volume in defense of the post-millennial theory appeared, Dr. Horatius Bonar issued an able and comprehensive reply entitled *Coming and Kingdom of the Lord Jesus Christ*, which was issued in 1849 and was handled by publishers in Kelso, Edinburgh, and London. The same year he founded *The Quarterly Journal of Prophecy*, which for many years bore weighty testimony in defense of the ancient hope. He was the author of many valuable works and famous for his hymns and poems which have been widely circulated on both sides of the sea. His brother, Andrew, was also the author of many works, a commentator of some note, and among his earlier writings, he issued in 1847, a volume named *Redemption Drawing Nigh, a Defense of Premillennialism*. In a conference in Scotland in later years he related how he and some fellow-students consulted Dr. Chalmers with reference to Christ's teaching on the Second Coming. "No harm to be feared from studying that subject," said the great professor. "Go on, gentlemen; I am at it myself." And before his death Dr. Chalmers placed himself with those who looked for the premillennial advent, loved and cherished the blessed hope.

"A CLOUD OF WITNESSES"

The well-known Dean Alford, famous preacher, scholar, critic and commentator, should be named as one of the witnesses to this faith. He was the founder and first editor of the *Contemporary Review*, 1866-1870. He was noted for his *Greek New Testament*, the great work of his life, and also

for critical and exegetical volumes. It is recorded of him that, "He was an humble Christian while enjoying a world-wide fame," and he was very liberal in his fellowship. A little volume is at hand entitled *The Coming Bridegroom*, published in 1871, the year of his death, by Hodder and Stoughton, London. It is a gracious and comprehensive sermon on the parable of the Ten Virgins. The closing words of part first are very appropriate for these days:

"To meet the Bridegroom—then He is coming. Yes, He is coming. Let it be no scorn to any of us to avow and to act on this simple belief. . . . But there we take our stand: we know that that glorified Form of the Son of man and the Son of God lives and upholds all things by the word of His power: and is waiting to visit this earth in His Person. We cannot say when but this touches not our faith.

"This knowledge, this hope, we will yield for no man; persuaded that when other knowledge fails it shall stand; when all the rest of human hopes are disappointed, it alone shall end in perfect fulfillment."

Reference should also be made to Canon J. C. Ryle, later Lord Bishop of Liverpool, who for long years bore fervent witness. His *Expository Thoughts on the Gospels* were issued in this country by Robert Carter and Brothers, in 1866. In these, and in writings and sermons of recent years he gave strong witness concerning the perils of the last days and the one great hope of the Church. He wrote about one hundred theological tracts of which more than two million were circulated, many having been translated into foreign languages. The famous Rev. Chas. Haddon Spurgeon was also a pronounced premillennialist, clearly recognizing the last-day perils in Church and State, and, in his later years, bore more and more frequent testimony to the imminent Advent of the Lord, which through the press was carried far and wide.

Among noted English laymen who gave widespread witness we would speak of Lord Radstock, who for twenty-five years labored as a lay evangelist of the Church of England, both at home and abroad: Earl Shaftesbury, who while something of a statesman and politician distinguished himself more as a leader in philanthropy and religious work; he was president of many religious and philanthropic societies but from the long list we name only "The British and Foreign Bible Society:" and Henry Varley who labored very extensively as evangelist on both sides of the sea, was a most able and impressive preacher who loved and taught earnestly the personal and near-coming of Christ as the Christian's hope. On the other hand, if one is looking for the testimony of critical scholarship we would refer, in addition to Dean Alford mentioned above, to H. A. W. Meyer and his notable commentaries; Franz Delitzsch, D.D., who contributed a valuable letter to the Chicago Prophetic Conference in 1886; and Dr. E. B. Pusey because of his critical and able defense of *Daniel the Prophet* (as published by Funk and Wagnalls, London, Toronto and New York, 1885-1891).

A PROPHETIC LIBRARY

We close this branch of the testimony with reference to the works of H. Grattan Guinness, D.D., Fellow of the Royal Society, a devout and able advocate of the historical school, decidedly opposed to many of the teachings of the futurists and author of several weighty volumes, as follows: *The Approaching End of the Age, Viewed in the Light of History, Prophecy and Science*, prepared in 1878, a book of seven hundred pages, the tenth edition of which was called for and published in 1887. The latter year he issued *Light for the Last Days*, a volume of some four hundred and fifty pages, and also his lectures entitled *Romanism and the*

Reformation. In 1888 he published *The Divine Program of the World's History* with more than four hundred and fifty large pages; *The City of the Seven Hills*, in 1891; *Creation Centered in Christ*, 1896 (in two volumes), and later *Key to the Apocalypse* and *History Unveiling Prophecy*. Dr. Guinness is a learned, clear and comprehensive writer, whose works show great research, sobriety of thought and ardent faith in the premillennial coming and kingdom of our Lord Jesus, a very timely, marked and weighty contribution to the literature on this question. From his combined survey of prophecy, history and science he bears a most convincing, momentous witness to the accuracy and full divine authority of the Word of God. He has also been a diligent and extensive promoter of evangelism and missionary effort.

There have been scores and hundreds of other witnesses but space forbids further account and the foregoing are cited as a few of the leaders, who, though in no wise connected with the Adventists, have given an extensive kindred testimony across the sea.

They belong to the large and precious fellowship of the primitive faith and hope, and though differing in some points of doctrine, we cherish them as beloved brothers in the love of our Lord's imminent, personal, glorious appearing.

Having taken a view of general, undenominational movements, we now turn to a brief account of a local and limited work, which though not large is worthy, and doubtless has the faithful care of Him who nourishes the bruised reed and fosters the smoking flax.

ADVENT CHRISTIAN WORK

In 1843 Rev. Robert Winter, before referred to in connection with the mission to England (p. 110) having re-

turned from America, visited Uckfield, Sussex, and began to preach the second coming of Christ. It is said of him that "he was an exceedingly able man, mighty in the Scripture, gifted with a fine voice and all the arts that make up a successful orator. Crowds attended his ministry wherever he went and it is safe to assert that the stir made in America by the preaching of Miller was little if any greater than here." In December, 1845, the first Advent Christian Church in England was established at Piltdown, No. Uckfield, Sussex. The formal opening of the church was on July 19, 1846, by Eld. J. V. Himes from Boston, U. S. A. Later a few other small churches were formed, but were short-lived owing chiefly to lack of pastoral oversight and leadership, also to the crippling "influence of Calvinism." The church at Piltdown was later divided over the doctrine of Conditional Immortality and a new chapel was built in 1863-1864 for those of the latter faith with Henry Farley as elder. He was succeeded by Henry Warleigh, who in turn was followed by Henry Hudson, grandfather of C. H. Hudson, our missionary to India.

In 1887 an urgent appeal from Macedonia for mission help appeared in the *World's Crisis* and was commended by some of its leading contributors. It looked like an opportunity to do good work for the Master and was responded to by Rev. and Mrs. J. C. Smith, M. L. Cunningham and his sister, Miss Alice Cunningham, who left America December 22, 1887. It proved to be like "a word sent into Jacob that lighted upon Israel," for, being disappointed in opening a work in Macedonia, they came back to England the next year and were a blessing to the cause there. It was during the year 1888, when Henry Hudson was in charge, that Eld. Miles Grant first visited England and gave encouragement to these believers. He also held meetings in Eastbourne. This place was later, in the same

year, visited by the friends from America, who are mentioned above. Eld. Smith organized a church in Eastbourne and through his preaching T. P. Williams embraced these truths, and, returning to his home in Wimbledon, near London, aroused an interest that resulted in the organization of a church in that place by Eld. Miles Grant, when there in 1890, and for some years Bro. Grant was a frequent visitor. Rev. H. W. Bowman also visited these churches in 1894. Another American friend who was welcomed by the English brethren was Geo. W. Brown.

In the summer of 1889 Rev. S. Forsey was earnestly at work in England scattering tracts by the thousand in various cities and towns, and holding open-air meetings. He was encouraged and aided in his work by Mr. Smith of Steyning, where he held some services in the "Towers," and especially by Rev. and Mrs. Kellaway at Weymouth, where he found a small band of earnest workers. While staying at Weymouth he visited sixteen towns and villages with tracts; of which he had received twenty thousand since leaving his home in Eastbourne some weeks before. Eld. Forsey was a diligent worker for a number of years, and at times was aided by the American Advent Mission Society. Later he removed to the United States and has rendered earnest service on the Pacific Coast.

A conference of the churches was formed in 1898 and continued a few years, when it was re-organized in 1906 as "The Association of Second Advent Christians."

In 1907 J. Comley Page reported in the *World's Crisis* a conference session of these churches as just ended; "two truly happy days were closed with a delightful meeting of praise and testimony." He also spoke of the new house of worship at Wimbledon, "a substantial brick edifice," but failed to add that it was largely due to his interest and generosity that the lot and building were secured.

We have kind and helpful letters from Bren. Charles Dawes, and S. H. Shury, and here we quote from the latter, as follows:

"In 1911 Rev. G. F. Haines, president of the Advent Christian Publication Society, visited England, and spent several weeks at Wimbledon, to the great benefit of the church. His visit coincided with the annual conference at which greetings were interchanged with the church in America, and he was appointed as an Honorary vice-president of the Association and its representative in the United States. Though the results of his work were not immediately apparent, after his departure ten baptisms took place in the space of two months."

According to report in 1913 the Association, which was then entering upon its eighth year, had seventy-three members upon its roll. Delegations therefrom visit each of the churches upon stated occasions and these sessions are very helpful and encouraging to the local members and friends. It was also proposed that a home missionary be supported by the Association to labor in the interests of the faith.

The report of the *Advent Christian Manual* of 1916 gives five affiliated churches with one hundred and eighty-one members. There has been little growth in numbers in recent years as the policy has been not to proselyte from other denominations, but to instil the Adventist doctrines into their churches as much as possible, and this is so successful that several evangelical churches are honeycombed with these Scriptural truths, but the believers do not care to come out and ally themselves with the weak churches.

In 1917 the annual session of the Association convened at Wimbledon. Those who attended reported "much encouragement and blessing." The chairman of the meeting was Mr. E. W. Gadd, and addresses were given by A.

Dallaway, S. W. Blackwell, Mr. Willing, J. Garratt, A. J. Mills, and J. Comley Page. A special feature of this meeting was the gathering of the children with addresses for their interest and instruction.

There are pleasant fraternal relations between the A. C. Church at Wimbledon and those of other denominations because of the common faith. It is felt that an able preacher and pastor might readily gather a large following here, and that if the A. C. Churches could have suitable pastoral leadership there would be early and large results, especially if the winning of the unsaved was made the leading feature of the work.

Bren. Charles Dawes, E. W. Gadd, S. H. Shury and others, who have served as elders of the churches while daily engaged in manual labor, and Bro. J. Comley Page who has so kindly assisted the cause, deserve very grateful appreciation.

GENERAL WITNESSES FOR CONDITIONAL IMMORTALITY

We begin this sketch regarding the above question by an extract from a letter of Dr. Alexander Vinet, the eminent Swiss Professor of Practical Theology at Lausanne, who died at Clarens in 1847. In his correspondence published in 1882, the following letter addressed to an inquiring lady appears:

"To tell you the truth, Madam, the lights which are derived from nature on the 'immortality of the soul' are woefully lacking in the power either to console or to fortify; and all that the ancients knew about it amounted to a very small matter, and of little comfort. Moreover, it is not the 'immortality of the soul' that I believe in, it is the immortality of the man, who is both soul and body in one, complete and mingled. That is to say, I hold with St. Paul the resurrection of the body which is a dogma far more rational than the other. I equally believe, at least,

there is no proof to the contrary, that God can dissipate this breath, efface this personality, and destroy this ego or composition of soul and body, if indeed it be a composition. For this article of my faith, as for all the rest, I require that God should manifest himself in flesh."¹ He further testifies that it was only in the revelation of Jesus Christ that he found "a firm hope which gives life, impulse, support and power."

We must allude to the eminent theologian, Richard Rothe, who was recognized at once as a profound thinker, a veritable philosopher and a humble Christian. Like Vinet, he said:

"I know

NO OTHER FIRM GROUND

on which I could anchor my whole being and, particularly, my speculations, except that historical phenomenon, Jesus Christ. He is to me the highest . . . Being known to man, and a sun-rising in history whence has come the light by which we see the world."

Concerning the end of the wicked he said:

"No conceivable reason can be given why the hopelessly wicked should be kept in being: the notion that their endless suffering is required as a warning is groundless. . . . The only satisfactory solution of the problem is found in the supposition of a gradual wearing out and extinction of their being."

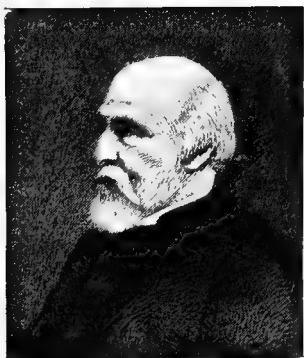
DEVOTED ADVOCATES

It is recorded that Rev. Edward White was born in England in 1819, and studied at Glasgow University. Early in his Gospel work he was, as he believed, Providentially led to the faith of immortality as the gift of God in Christ and in 1846 ventured to publish a small volume in advocacy of that view. After years of further study he

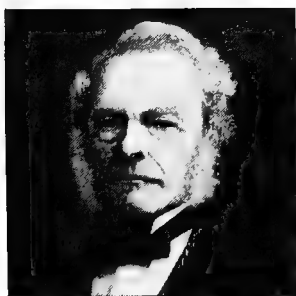
¹A similar translation is given in *Problem of Immortality*, p. 420.

issued his excellent book called *Life in Christ* in 1875, and a third edition, revised and enlarged, early in 1878. And a French translation, the work of Rev. Charles Byse, was also published at Geneva in 1880. Through his books, press writings and by able preaching he bore a most effective witness for the faith and though severely persecuted at first, later became highly respected and honored by those who were fair-minded and truly Christian in spirit. His influence was decidedly felt in this country. It is said that *The Christian Union*, the predecessor of the *Outlook*, named him as the ablest expounder of the doctrine of Conditional Immortality. He was for a season chairman of the Congregational Union of England and Wales, and in the eighties professor of homiletics in New College, London.

Another worthy champion of the cause was Dr. Emmanuel Petavel of Geneva, Switzerland. He was the son of an eminent and influential leader in evangelical religion in his country. The text for his first sermon was given to him by the president of his theological college, and it prompted him to that research which led him into the Conditional faith. Beginning with one or two small books on this line he later prepared his large work of six hundred pages which was published in French in two volumes in 1890-1891, while its English translation, the work of Fred'k A. Freer, was published in London in 1892. This is a very learned, comprehensive book, a worthy companion and supplement of the volumes by Dr. White, and *Debt and Grace* by the late Prof. Hudson. In his books, in lectures, sermons, and abundant writings Dr. Petavel has rendered conspicuous and inestimable service to the Scripture doctrine of the Life Eternal and in this he gave his fortune and the strength of his life—a living sacrifice indeed. Prof. White referring to Dr. Petavel, in a convention said



EDWARD WHITE



G. G. STOKES



WILLIAM LEASK

See page 151



J. COMLEY PAGE

of him, "He is a scholar and gentleman worthy of high respect, and one whom I greatly esteem." His writings on the origin, nature and end of evil, on the atonement, as well as on immortality, are exceptionally profound, reasonable and Scriptural.

Again we note the testimony of Rev. Henry Constable, A.M., an able divine, at one time chaplain to the City of London Hospital, and Prebendary of Cork, whose effective volume *Duration and Nature of Future Punishment*, was in its fourth edition in the early seventies, and it was some years prior to this that he first brought the question before the public. Since we have referred to him on pp. 155 and 169, and he has been so well known, we pass with but a word concerning his earnest testimony and able writings which were widely read both in Europe and America.

DILIGENT SERVICE

Dr. Wm. Leask, in spite of a childhood of poverty and limited educational privileges, by diligence of study secured a rich fund of critical and general knowledge. He was ordained in 1839 and for years gave fruitful pastoral service among English Congregationalists. He was the author of many works that were highly appreciated and cordially commended and it was said that "His name became well known to a large number of the reading Christian public both of Great Britain and America." He early wrote two works in advocacy of the Lord's soon coming entitled, *Royal Rights of the Lord Jesus*, and *Happy Years at Hand*, which were the means of directing many minds to the faith of His coming. In 1864 he began the publication of *The Rainbow*, as a monthly magazine of forty-eight pages, which was especially devoted to "The Revealed Future of the Church and the World;" a periodical which was ably conducted, chiefly for some years in the interests

of the coming of Christ. About 1866 or soon after, by careful Bible study he was led to revise his faith on the Immortality question and to accept and faithfully advocate the Conditional view, though he suffered considerable persecution for his new teaching. Many so-called friends in his church and among his subscribers left him, he was called an infidel and a fallen star—but in his strait he clung to God, prayer, and the truth. In due time some returned to his help and the Lord raised up new friends, some strong men rallied to his assistance and *The Rainbow* was continued until 1884, when Dr. Leask died and the paper did not much longer survive. In his later labors he was minister of Maberly Chapel, London. His death was deeply regretted and felt to be a great loss.

OTHER WITNESSES

There was also considerable advocacy of this faith in Scotland conducted, so far as we learn, chiefly by M. W. Strang of Glasgow, editor of the *Messenger*, which was a monthly magazine devoted to the return of the Lord and the hope of eternal life. Mr. Strang was thoroughly educated for the ministry and was really an able preacher of the Gospel, but refusing to accept the Platonic philosophy which underlay the creed of the Scotch Presbyterian Church he found himself precluded from its ministry, but nevertheless gave himself heartily to the work of the Gospel and the promotion of the truth as it was given to him to see it. He contributed an able article to the *Symposium* which was included in Rev. J. H. Pettingell's large work, *The Life Everlasting*, under the topic, "Despoiled Through Philosophy." He is said to have written many valuable articles in support of the truth. He was ably assisted by Mr. Wm. Laing one of the veteran leaders in the cause in Scotland, who also wrote numerous tracts

and papers on the question of Conditional Immortality. He refers to W. G. Moncrieff, pastor of an independent church at Musselburgh who was led into the faith about 1848 and became an earnest advocate of the same, both as preacher and author. In 1852 he removed to Edinburgh, where he gave public lectures and began to publish in support of the faith. He soon removed to Canada, but the seed sown by him and others continued to bear fruit. In 1882 *The Messenger* was prospering, increasing in circulation, had been enlarged and still further enlargement was contemplated. It was said at this time that *The Rainbow* and *The Bible Standard* were read by many in Scotland. Also Rev. M. Macrae, who had been brought under trial and condemnation for heresy on this question about 1880, was at once invited to take charge of an independent church at Dundee and there he had great success, having a church with an enrolled membership of nearly fourteen hundred and still increasing. While many in Scotch pulpits had fallen out with the doctrine of eternal misery yet there was an almost unbroken silence regarding Conditional Immortality and a strong leaning toward restorationism. More recent reports indicate that there are still some workers in Scotland seeking to promote the truth of life in Christ.

IN ANOTHER FIELD

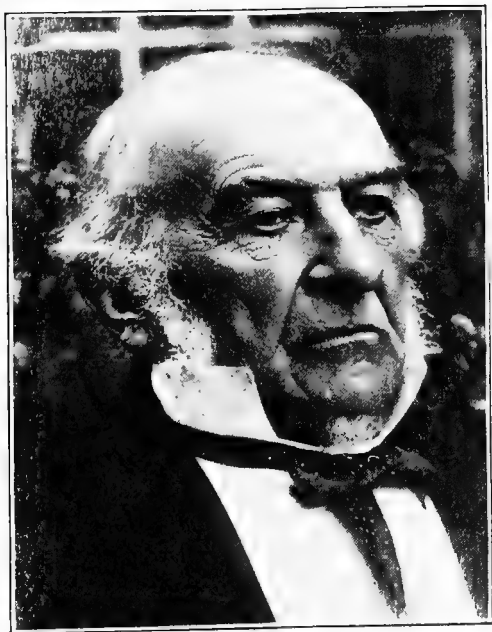
Testimony was given to this faith by Rev. Charles Byse, called a learned French linguist, who was born in Switzerland, educated at Lausanne, was for a time minister of the Free Church at Paris and other cities and later pastor of the Free Evangelical Church in Brussels, Belgium. He also speaks of Mr. Charles Lambert of Paris, a deep and original thinker, who was a strenuous advocate of the faith; also the philosopher Mr. Charles Renouvier who is greatly pleased with the faith, thinking it "a doctrine of liberty and

a common ground on which theology and philosophy, these two sisters so long at enmity, may be ultimately reconciled." He also speaks of Cesar Malan of Geneva, a son of the celebrated Dr. Malan, as one of the foremost defenders of immortality through faith in Jesus. He found the opposition very strong in several places, especially in Belgium; nevertheless they were of good cheer. The publication of Edward White's *Life in Christ* in French proved an event that awakened a deep interest. The writings of Mr. Byse are recognized at length by Dr. Petavel, who esteemed him an able co-laborer.

ONE OF THE MOST NOTABLE TESTIMONIES

ever given against soul-immortality and in favor of life in Christ was that of the late Honorable Wm. E. Gladstone, "the grand old man" who was widely known as "the greatest living Englishman." He was called by a writer in *The Westminster Review* in 1898, "The greatest parliamentary leader and debater that any country has yet produced." But notwithstanding his greatness as a statesman and an orator he was also a theologian of high order. John Philo Trowbridge, writing of his life and work, says, "He held fast to his belief in God as the Ruler of nations, and he acknowledged Christ as the Son of God and Saviour of the world. A large proportion of all his publications are devoted to religious topics, and he never touched a topic that he did not enrich and elucidate it by the use of his pen."

In 1896 Mr. Gladstone published a work of three hundred and seventy pages entitled, *Studies Subsidiary to the Works of Bishop Butler*. Some chapters of this volume relating to a future life were previously published in magazine form in both England and America. On this subject he declares that the natural immortality of the soul is not taught in



HON. WM. E. GLADSTONE

Holy Scripture, that it was never affirmed by the councils of the undivided church, and that it came into the church from the Platonists just when the coming of Christ was being denied or began to be lost sight of (about the time of Origen), and came in as a substitute, for the true doctrine of the resurrection. He was deeply convinced that the immortality of the soul was a source of grave error in the church and should be displaced by the Gospel doctrine of the resurrection and the life eternal through Jesus Christ. All of this faith should be grateful to have such a weighty testimony given in its behalf.

Record should be made here of the teaching of Joseph Agar Beet, D.D., a theologian and scholar of high rank whose work, *The Immortality of the Soul: A Protest*, appeared in 1901. In this volume he enters a protest indeed against the popular teaching of natural immortality, classing it as Grecian and heathen, rather than Christian and Scriptural. On page thirty-six he says: "We have now seen that the doctrine of the immortality of the soul, *i.e.*, the essential and endless permanence of all human souls, so prominent in the teaching of Plato, has no place in the teaching of Christ and His apostles. . . . To appeal now to the immortality of the soul in support of the Christian hope, is to illumine the light of the Gospel with the dim torch of Greek philosophy." This work aroused great interest and must have been the means of leading many to look to Christ alone as the source of life and immortality.

A valued helper in this faith was Frederick A. Freer, author of *Edward White, His Life and Work*, also translator of the *Problem of Immortality* into English; who in addition to his other writings prepared a brief but very able work which was published by "The Faith" press in 1906, entitled, *To Live or Not to Live?* a popular discussion of the conditions of human immortality. He considered the

subject from the scientific, philosophic and Scriptural viewpoints, and argued earnestly for the advantages of Conditionalism.

A fruitful work has been conducted for many years in New Zealand by Rev. Geo. Aldridge who has for years ably and successfully promoted Life and Advent truths, editing at Auckland, a twenty-page monthly, *The Bible Standard*, and also preaching the faith.

ASSOCIATION AND MISSION

In May, 1876, a Conditional Immortality Conference, said to be the first of the kind, was held in Carmon Street Hotel, London, its purpose being to "fraternize one with another, and to give a distinct and emphatic testimony that the Lord Jesus is the only hope of a vital and conscious, as well as a holy and happy eternity." The venerable General Goodwyn, who had spent some thirty or forty years of his life among the "heathen" in mission lands, was chairman. Forty-one names of those attending were given—and "many others" were said to have been present. Among those mentioned we note the familiar names: Samuel Minton, M.A., Henry Constable, M.A., Edward White, Wm. Leask, D.D., J. B. Heard, B.A., and W. Kellaway. It appears that prepared addresses were given by Messrs. Minton, Leask and White, while Mr. Constable, Heard and others spoke in the open discussion. Prof. Stokes, Mr. Dale, Prof. Barlow, Mr. Heard, Dr. Petavel, the late Dr. Rothe and Prof. Hudson were referred to by Mr. White as able advocates of this faith. Rev. Minton gave a strong address on the "Main Position." Dr. Leask spoke on "Life in Christ and Christian Missions." Rev. White, on "The Conduct of the Religious Press in Relation to the Subject of Conditional Immortality," referring especially to the difficulties of adequate

publicity. According to Mr. Heard, Archbishop Whately, whom he knew intimately for many years and this was one of the happiest memories of his life, was the author of a book entitled *Sermons by a Country Parson*—being discourses which the Reverend Bishop delivered to his congregation at Hadleigh, in Suffolk, and they advocated precisely the views of Conditional Immortality. He regretted that Mr. Whately did not put his name to them, that he seemed to fail of quite the courage to do it. Mr. Heard felt it duty to speak out freely. Dr. Leask said that a full report would be published in pamphlet by W. Kellaway & Co., a report would also appear in the *Christian World* and in *The Rainbow*. Mr. Kellaway stated that about one hundred works bearing on the truth of immortality through Christ, from tract to volume, had been issued from his repository within the last three years, amounting to about twenty-five million pages, and this matter had been distributed to thoughtful men, much of it to ministers, and large fruit therefrom was expected to appear in due time. The conference was a season of great interest, and an occasion of the most cordial fellowship and unity.

The Bible Echo, published by Kellaway & Co., was a monthly magazine of Christian literature especially devoted to immortality and the coming kingdom, was continued through the fourth volume and was then, in 1876, discontinued from lack of support. But there was such a protest against its being abandoned and so many pledged support and urged its continuance that its issue was resumed again in the spring of 1877 as a Quarterly. How long it was thus continued the writer is not able to state.

Growing out of previous activities and the vigorous advocacy of *The Rainbow* there was formed in Mint Lane Baptist Chapel, Lincoln, in 1878, a Conditional Immor-

ality Association, the object being "To disseminate Biblical truths, especially the truth of life and immortality through Christ alone; to proclaim the literal resurrection of the dead; the final destruction of the wicked; the second coming of Christ and His personal reign on earth." At the Conference held in London in 1879, some of the speakers were Rev. Dr. W. Leask, the Rev. Henry Constable, the Rev. Thomas Vasey, Messrs. W. Laing, Edinburgh, James Waylen, R. J. Hammond, George A. Brown, H. B. Murray, and Major-General Armstrong.

At the gathering in 1887 it was thought best to change the word "Association" to "Mission" and since then it has been known as the "Conditional Immortality Mission." Mr. Cyrus E. Brooks, who for a long time was an official of the mission and "rendered a distinct service to the cause," was also for many years editor of a periodical called *The Faith*, published extensively and maintained a headquarters for Conditional Immortality literature. The organ of the Mission is a monthly magazine called *Words of Life* and the issue of September, 1917, Vol. 21, No. 9, contained a historical sketch by Andrew S. Cunningham from which we have obtained the foregoing items regarding the Association and Mission. While many of the early members have finished their labors, a goodly number of others have arisen who are interested to continue the advocacy of the truth.

As in the section regarding the coming of the Lord we have been able to cite but a few of the large number who have borne witness in favor of the Scripture doctrine of life eternal through the great redemption. The names of many other learned advocates, as well as those of worthy believers less widely known, could be given did space allow. We trust the testimony cited will remove prejudice, promote faith and commend the truth.

CHAPTER XVIII

THE WIDE EXTENT AND SALUTARY RESULTS OF THE TEACHING

CONCERNING the wide dissemination of Adventual teaching we can add but little more than a summary of accounts already given. Those who have followed the narrative of preceding chapters and have noted the extensive labors of William Miller and his co-workers; their various and vigorous use of the press; the general circulation of numerous publications; the early and later distribution of literature in nearly all parts of the earth; the extension of the cause in this country from the East to the West, the Pacific Coast and the South; the tours of leading workers to and in other countries; the sending forth of missionaries to several foreign lands with the growing service therein, have good evidence that the work was not "done in a corner" or confined thereto.

EARLY PROGRESS

Dr. H. K. Carroll, writing of the Adventists some years ago and speaking of Mr. Miller's work, said:

"He made many converts to his views, both among ministers and laymen of the Baptist, Christian, Methodist, and other denominations, and the new doctrine was widely proclaimed."

And he might well have added that he gained many converts from the ranks of infidelity and sin.

Mary D. Wellcome, a gifted writer of the early days, said in 1854:

"This grand and deeply interesting subject (the coming of Christ near at hand) is far from being confined to a small class in the United States well known by the epithet of 'Millerites.' There are multitudes in other lands, who are confidently looking for the second coming of Christ about this time," and, "it has become a doctrine of interest, investigation and belief to many learned men."

In 1862 a conspicuous leader among this people, then on a tour of the West and writing from Wisconsin, in giving a brief summary of his labors for the past year said: "The Advent cause is advancing. The important works of Dr. Cumming have given the cry, 'Behold He cometh,' a world-wide circulation. Large numbers of others on both sides of the Atlantic, have also published their faith of the coming kingdom at hand."

Rev. D. T. Taylor, writing about 1861 said:

"No less than sixteen different prophetic sheets have been started within the past quarter of a century, in advocacy of the premillennial and speedy coming of Christ, whose period of existence has varied from one to twenty years. Eight or nine are still published, whose average weekly, monthly, and quarterly issues form a circulation of about twenty thousand copies. It is computed that since the year 1834, the number of Adventist and prophetic sheets published and circulated in America is not less than fifteen millions; probably double this amount."

After further research and writing near the close of 1877 after referring to other publications that had been started and were published for a longer or shorter time he said:

"Probably forty million copies of these monthlies, weeklies and quarterlies have been scattered all over the world."

LATER ESTIMATES

In 1860 Eld. Taylor made the first census ever taken of the ministry of the American Adventists, and at that date,

the count was five hundred and eighty-four preachers of all branches. But in 1890 in making a careful census of the Adventist denomination for Dr. H. K. Carroll, ordered by the United States Government, he found that the total ministry of the Advent Christians alone numbered eight hundred and ninety-five, with churches in forty States (also in Canada, and the Provinces) and that the total Adventist ministry could not be less than fifteen hundred. Mr. Taylor said:

"That all Adventists, if not exactly premillennial, still shut out post-millennialism. A few make little or nothing of the thousand years, but all earnestly preach Christ's second coming. Many ministers in other denominations are preaching the same, and the warning waxed loud, and spreads wide."

Dr. Carroll presenting, about that time, a summary of statistics by States and conferences, gave total estimates as follows:

"Number of Advent Christian organizations, 580; number of church edifices, 294; seating capacity, 80,286; number of communicants, 25,816. The number of communicants connected with the Evangelical Adventists, 1,147; of Seventh Day Adventists, 28,991; Life and Advent Union, 1,018. He also classed as under the general name of Adventists, the Church of God, a branch of the Seventh Day Adventists, communicants, 647; and Churches of God in Christ Jesus (known as Age-to-Come Adventists), 2,872. In a summary of all Adventists, the number of communicants is given as 60,491. Value of church property, \$1,236,345."

In the report of religious bodies in the United States given in the *Christian Herald Almanac* in 1914, apparently gathered from the census of 1910, "the Advent Christians" were credited with 528 ministers, 550 churches, and 26,799 communicants; and it was added: "This body carries

on a considerable work in foreign missions." It seems that this report concerning the number of ministers must be quite deficient—probably including but few more than the settled pastors. According to statistics gathered by Rev. E. Z. Ellis for the *A. C. Manual* of 1916 the number of ordained ministers reported by conferences was 602. Ministers not reported, 49, licensed ministers reported by conferences 177—total 828. Number of churches reported 617. Number of church members reported 30,316.

This movement has never met with general popular favor and has no large numbers to boast of, but the size of the denomination is

NO INDICATION BY WHICH TO JUDGE

the extent of its influence or the acceptance of its doctrines. Who would think of trying to measure the influence of the Greek language and literature, or that of the Hebrew nation, by the numbers of those ancient peoples or the size of their lands? Small bodies sometimes set in motion forces that extend far and wide, like ripples and waves of lakes and seas. It is well known that there are large numbers in various evangelical churches in all the cities where the faith is maintained (and the same is doubtless true in many other places), who remain in those churches under other teaching with their lights under the forbidden "bushel," instead of giving the truth they confessedly accept, the benefit of open and definite support. It is only those who have a deep sense of the importance of these truths, and a hearty conviction of the duty to maintain and disseminate what they believe, that identify themselves with and loyally serve the Adventist cause. Multitudes receiving this faith have been put to sleep in various churches by the popular and oft-repeated saying that "it makes no difference what you believe," though this is an utterly false and misleading

claim judged in the light of New Testament instruction and the history of the opposite results of truth and error. Besides great tides of opposing influence have been met and

DIFFICULTIES CONFRONTED

which were well stated (we judge about 1885) by one who was in the front of the battle; and was always kind in spirit and liberal in fellowship, Rev. D. T. Taylor, who wrote:

"It is true, and sadly so, that thousands in the denominations do not believe these things; and the following are among the reasons: (1) The general worldliness, irreligion and apostasy that prevails; (2) unread, and unstudied ignorance of Biblical truth; (3) wrong and pernicious methods of Biblical interpretation; (4) popular prejudice and dislike of any view of a nearing judgment day and coming wrath; (5) because the popular churches have fallen in love with death, and put reward there that belongs solely to the advent and resurrection era. Nevertheless, the great doctrine has and will ever have a warm hold on the hearts of the true lovers of Jesus. During the past forty years it has obtained a place in tens of thousands of hearts, and there are lovers of His appearing and expectants of speedy redemption in all the world. By books, pamphlets, tracts, and papers, as well as by the living voice, the blessed doctrine is everywhere proclaimed."

Another hindrance that may be recorded, specially active in recent years, is that religious philosophy of evolution, according to which the goal of the church in this age is to be reached by a spiritual process of development and wholly without the personal Advent of the Christ, and which denies entirely that He will ever come in any personal, visible, bodily manner. This is nearly or quite the view taken by Dr. Horace Bushnell in Hartford, Conn., about 1850, as the ground on which to oppose the advancing tide of Adventist teaching. If we mistake not this

effort to dissipate the doctrine of the second coming of Christ nearly cost the doctor a vote of censure in the general Congregational Association of Connecticut. But it is a convenient and logical position for those who disregard the plain promise of the personal advent and who take their doctrine from philosophy instead of Revelation, and it has now become quite general and popular.

And yet another difficulty is the fact that multitudes still cling to the heathen speculation of universal soul-immortality, in spite of its evil history as a source of error and schism in the church, and continue to frown upon all who advocate Endless Life only through the Divine redemption. Notwithstanding this opposition

LARGE NUMBERS HAVE ANSWERED THE CALL

of truth on both lines, and have fearlessly given life, strength, and means to the support of "the faith which was once for all delivered unto the saints."

We cannot trace all the connections between the Advent Christian cause and its co-workers, and the various kindred movements in this and other countries, but we cite a few illuminating examples, suggestive we believe of many similar instances. Rev. H. Dana Ward, one of the early, strong, able advocates of this faith (see p. 70), though never connected with the denominational work, gave a series of lectures on prophecy in Freeman Place Chapel, under the auspices of the Old South Church, Boston, in 1869. From a very interesting report of his last discourse it appears that Dr. Blagden, senior pastor of the Old South Church, opened the service by Scripture reading and prayer, and the topic of Eld. Ward's lecture was, "The New Heaven and New Earth." In the discourse he spoke at length of the resurrection, the restoration and the kingdom of God on earth. He was one of the signers of the call for the noted

Prophetic Conference, held in the Church of the Holy Trinity, New York City in 1878, later erroneously called by its secretary the first Bible and Prophetic Conference held in America. (The first was held in Boston, 1840, of which Mr. Ward was himself chairman). In his long ministry in the Episcopal Church he must have interested many others in the faith which he ably and earnestly advocated.

EXTENDING LINES

We learn that Wm. Kellaway was a member of the Massachusetts A. C. Conference in 1872. We next note that he was in the midst of publication activities in England, as told in the preceding chapter, and a co-worker with Dr. Wm. Leask in promoting the interests of the Conditional Immortality Conference of 1876. In Mr. Cunningham's historical sketch of last year concerning the Association and Mission he is spoken of as one who "did excellent service as editor of the *Bible Echo*." For years he helped to spread the truth abroad. Capt. James Spence is another name on the roll of honor in said historical report, whose entrance to the faith in India, and his life of service, are mentioned in the Mission chapters. His efforts to extend the faith were constant and long continued, and he had wide opportunities.

The above Conditional Immortality Mission has exerted a very wide influence both by the ability and scholarship of its leading representatives, and by its repeated assemblies and reports of the same. When it was first formed it was decided to make the annual conference a movable one; this plan has been followed through the years and said sessions have been held in Lincoln, London and suburbs, Liverpool, Bradford, Salisbury, Eastbourne, Glasgow, Edinburg, Birmingham, Dartmouth, Bacup, Brighton, Gravesend, Nottingham, Keswick, Huddersfield, Leeds,

Dunfermline, Wolverhampton, Bournemouth, Preston, and the Mission has over forty agencies in different parts, including those at home and abroad.

Everybody has known of the remarkable career of Dwight L. Moody, and the wonder of it grows with passing years. Think of the results of his wide-spread evangelism; his foresight and the fruitfulness of his work as seen in the Northfield meetings, the Mount Hermon schools, the Bible Institutes, and the Student Volunteer Movement—marvelous sequences of a humble, consecrated life. But he confessed that his faith in the coming of the Lord, which he so widely preached, was one of his chief inspirations to service. He was a very warm friend of Rev. H. L. Hastings (who was often one of his chosen conference speakers), and his publications, and he had a beloved sister who was a member of the A. C. Church—Mrs. Dr. Walker of Worcester, Mass. There are those who believe these things indicate, in some measure at least, the means by which he was led to love and preach this truth.

The late Rev. A. J. Gordon, D.D., for over twenty years the beloved pastor of the Clarendon Street Baptist Church, Boston, was a rare preacher, and excellent author of most helpful books, among the number *Ecce Venit—Behold He Cometh*. He was intensely interested in missions as those familiar with the Gordon Training School well know. He wrote of, preached and practised, and led his church to practise, the spiritual life; deeply loved and earnestly preached the coming of the Lord, and was reported, by those who ought to know, to be a Conditionalist at heart. His life was one of power, of extensive, lasting influence and gracious memory. Whence his leaning to these great truths? Doubtless in part because he had a brother in the flesh who was an earnest Adventist believer.

These instances are lines of light whose full scintillations

we cannot trace—but they, with other portions of the narrative, indicate that by various means and agencies the influence of the Adventist movement has gone far and wide. At a morning session of the Massachusetts Conference some years ago, held in inclement weather and with rather a small attendance, some of the brethren who seemingly took comfort in thinking that the cause was unpopular and of small extent were so speaking, when a minister of another denomination arose and expressed surprise at the remarks he had heard, bade them be of good cheer, and said: "Brethren, you have spread your doctrine through all Christendom."

The foregoing chapters of history furnish no small evidence that God by His Providence has been working jointly through the Miller and Advent movement and through American and English conferences of notable divines of the evangelical churches, so called, and through other able witnesses leaning more closely to Adventist views, to give the glad tidings of the Coming One, and the solemn judgment warning to all the church and to all the world. The same is true regarding the cumulative testimony on the question of immortality and destiny. And it is surely incumbent on all who have the stewardship of these doctrines to be true and faithful, as those who shall give account to the God of all truth.

Especially have the Adventist people, whose work has been so plainly marked by Divine call and leading, with their organized agencies, a notable opportunity to unitedly and diligently support and more largely disseminate these truths.

SALUTARY RESULTS

Considerable has already been written regarding the conditions under which the Adventist testimony began,

showing the need of and something of the service rendered by the prophetic message given (p. 86), and also the need and providential appearance of the revived doctrine of immortality in Christ only (pp. 134-136, 178, 179). It is difficult for those who have recently come into the faith, and especially so for those born in it, to realize how greatly this teaching was needed, how opportune its coming was, and the relief, inspiration and comfort it afforded to those who early received and advocated it. Especially is this true regarding Conditionalism. It was like the freedom and blessing that came to multitudes through the teaching of free grace and free will, as set over against Calvinism with its extreme, exclusive doctrine of election and reprobation. A careful reading of Rev. Edward White's two anniversary discourses, given in 1882, and published in this country by Eld. I. C. Wellcome, entitled, "The Endless Life," or a study of Dr. Petavel's *Problem of Immortality*, will go far to make one realize the true state of the case. A careful recognition of the present prevalence of Universalism, in one form or another both in and out of the church, on one hand, and on the other, of some of the rabid teachings regarding "hell," as given out by certain popular evangelists to-day, would help us to sense the need both of the early and of the present teaching of the true Scripture faith.

Those who preached the doctrine of the imminent coming of Christ were charged with "cutting the nerve of mission interest" and hence hindering the work of the church. This was proven untrue by the large and ceaseless labors of those who for years were engaged in promoting the cause, saving souls, and maintaining a wide-spread evangelism. Any lack of zeal shown among this people has arisen from a perverted or half-hearted view of truth, and

not from a sincere, well-balanced faith in the doctrine. Its normal effect is greatly

QUICKENED INTEREST AND SERVICE

It is cited for that very purpose in manifold Scripture exhortations. It was this hope which thrilled the martyr church with dauntless courage and enabled them to go forth far into the darkness of paganism with the glad tidings of salvation, and kept them faithful unto death. It was this faith that gave us the marvelous example of Moravian mission zeal and sacrifice. Rev. Dr. E. R. Craven said in 1878:

"This was the hope that inspired Heber, the great missionary bishop of the English Church, who gave us that glorious missionary hymn: 'From Greenland's Icy Mountains,' and who spent his strength and rested from his labors on 'India's coral strand.' This was the hope that energized Gutzlaff, the opener of China, and Bettleheim, the opener of Japan. This was the hope that inspired and cheered and overjoyed McCheyne and our own noble Poor, and Lowrie, and Rankin, and Löwenthal, and hosts of others whom time would fail me to mention."¹

George Muller wrote that:

"Ever since 1829 the certainty of the return of the Lord Jesus has been a stimulus for good to my soul, quickening me to exertion."

Rev. Charles H. Spurgeon said, earnestly:

"Brethren, we must preach the coming of the Lord, and preach it somewhat more than we have done, because it is the divine power of the Gospel. For many have kept back these truths, and thus the bone has been taken out of the arm of the Gospel, its joint has been broken, its edge blunted."

¹*Premillennial Essays*, p. 468.

D. L. Moody said:

"For my part, I have done three times as much work since I saw this doctrine. I never met with anything before that so stimulated me to work."

As further showing its quickening effect a worthy writer said some years ago:

"No men on earth are doing so much to fit workers for evangelical and missionary operations as J. Hudson Taylor of China, Guinness and Muller of England, and Moody and Pierson of our country. Already have these rapidly accelerated all Gospel enterprise everywhere. And all these teach their pupils to look for the premillennial return of the Saviour and to love His appearing."

A word should here be said concerning the

BLESSING OF THE LIGHT OF PROPHECY

especially in its present development. While there have been among this people some differing views on the details of prophecy yet there has been unity in its general interpretation—a strong testimony and warning has been given to the church and to the world. The converging lines of prophecy have been noted, the fulfillment of the signs have been recorded and testified. Thus in the dark days of 1914–1918 with the unprecedented world war on, they have taken heed according to St. Peter's exhortation (2 Peter 1: 19), to the word of prophecy—already made more sure by manifold fulfillments, as to a "light shining in a dark place," and they have found that prophetic Word, not as some have been said to think, "a darkness in a light place"—but indeed as a lamp shedding much needed light in the midst of world darkness and consternation. They have thus been instructed, confirmed in faith and comforted while watching more intently than ever for His coming

Who has promised to bring eternal life, righteousness and peace.

PERILS ENCOUNTERED

In order to set forth clearly the advantages of Conditional Immortality teaching it is well to note some of the perils which the Platonic philosophy of natural, universal, immortality brought to the church and from which Conditionalism gives deliverance, but we can tarry only to name them: 1. The peril of Origen's Restorationism, with its later developments and the latter day Universalism. 2. The exploits of the Roman Catholic priesthood with the doctrine of purgatory, and its long continued use for defrauding the common people. 3. The unjust and reactionary teaching of an eternal burning and suffering hell, with consequently an eternally divided universe. 4. It has also fostered a spiritualizing tendency and a philosophical trend which has robbed popular religious teaching of any strong doctrine regarding expiation, resurrection, judgment and destiny. 5. This philosophy has also discounted the authority of the Bible and has enervated our religion, by a comparative exaltation of natural or heathen religion, and by teaching that all men, good or bad, are the immortal sons of God and only need a few good works to absolve their sins and save their souls. 6. It has left the Church unduely exposed to the ravages of Spiritualism, Christian Science, and so-called "New Thought." Against such evil tendencies the Holy Spirit gave warning beforehand through St. Paul (Col. 2: 8), and Conditionalism directly tends to remove these perils and bring back to the church the authority of Revelation and the simplicity of Christ.

RESULTS OF CONDITIONAL TEACHING

Those who promoted this doctrine in the early Advent cause were often called infidels, were charged with pro-

moting heresy, and many of them suffered great and long-continued persecution. As one act in defense of the course taken, Professor C. F. Hudson wrote his tract "Life in Christ—The Doctrine Safe and Salutory." There has been ample occasion through lapse of time, and the spread of the teaching to all parts, to test its results. And there is first-class testimony to its benefit and blessing. It is a help to settled faith in the vital doctrines of the New Testament.

Rev. R. W. Dale, D.D., of Birmingham, England, a scholar of high rank, was honored in his own country as chairman of the Congregational Union of England and Wales, and invited to lecture on preaching at Yale University in this country in the seventies, though recognized as a Conditionalist. After his return from a visit to Egypt and the Holy Land, and speaking before said Congregational Union in 1874, he openly and fully committed himself to the faith and he declared:

"I wish, with the greatest possible emphasis, to state, that in my own experience, the reception of this doctrine has not only not enfeebled my belief in the great doctrines of the Incarnation, the Atonement, and Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience, and my heart."

Other able adherents have testified to the same effect; to very many it has helped to clarify and harmonize Christian faith in general.

The missionary field has served as

A TESTING PLACE OF DOCTRINES

and from there we have testimonies as to how Conditionalism works. Rev. W. A. Hobbs, missionary in Bengal at Sewry, and afterwards at Calcutta, in writing to the late Rev. Edward White, spoke of the scorn with which the

educated natives reject the idea of endless misery, and said: "To a man, so far as my observation has extended, they refuse to believe in the doctrine of unending suffering." On the other hand their minds are disabused of prejudice by the teaching of Conditional Immortality. He further says: "It is astonishing how this view of divine truth commends itself to the almost instant apprehension and appreciation of the unprejudiced native Christian mind."

Rev. L. Skrefsrud was missionary among the hill tribes of northern India, and sometimes called the apostle of the Santhals, an accomplished linguist, who could speak over twenty languages, and was employed by the English Government to prepare a grammar that was to include no less than seventeen dialects. His testimony is that of an expert. He states that the old teaching of eternal hell for their unsaved ancestors was "a terrible incubus" upon his native Christians, but that since he and they received the primitive doctrine concerning life in Christ, they have been greatly relieved of that burden and:

"They understand better than they did before that for their salvation there is need of a communion of soul with Jesus Christ as the only Source of eternal life. They understand also much better the supreme danger that threatens the unbelievers, and they have redoubled their efforts to bring over their compatriots to the Christian faith."

An experience and testimony comes from Rev. Evan Bryant (associate of Griffith John) who after fifteen years of missionary life in China, said: "I have preached the Gospel in China on the lines of Conditional Immortality for ten years. . . . This teaching gave to me definiteness and freedom in my work, and great was my joy in being thus able to preach the Gospel of everlasting life to all sorts and to untold numbers of China's sinful people. . . . I believe

that the doctrine of life eternal in the ever-abiding Christ (to him that believeth in that Christ), with its correlated ideas, is profoundly fitted to meet and sweep away the falsehood of Buddhism, Tauism, and Confusianism, and to fulfill whatever is true connected with them."¹

At the first Conditional Immortality Conference in London, 1876, General Goodwyn who presided, in closing the Conference testified from an observation of some thirty or forty years which he had spent among the people in missionary lands, that "the chief difficulty in presenting the Gospel to the faith of the heathen was the teaching of an eternal hell of suffering—with this removed far greater progress could be made."

AN AID TO SCRIPTURAL FAITH

It was not alone in heathen lands that the doctrine of eternal torment was a stumbling block in the way of men, but it was such in multitudes of cases in this and other Christian lands, and Conditionalists performed a large service in valiantly promoting its removal from popular churchly teaching. Of course, liberalists and Universalists of various grades fought against that view, but so far as they have displaced it they have left little or nothing in its stead as a doctrine of restraint or penalty, and their teaching has belittled the gravity of sin and its consequences, and has helped to induce a state of moral and religious indifference which is becoming more and more manifest and perilous. Conditionalists on the other hand have presented a just and preachable doctrine of penalty in the clear designed words of Holy Scripture, adequate to give effective restraint to all sound minds. And it is now well recognized that it is not so much the enormity of threatened punishment that

¹See *Problem of Immortality*, pp. 583, 584.

deters from sin, as its certainty and finality. It is a growing conviction of hosts of able, candid and learned minds that Conditionalism, as well as the teaching of the personal, imminent Advent of the Christ, has proven itself a doctrine at once safe, Scriptural and salutary.

A Baptist pastor in one of the leading cities of Rhode Island, whose father, Eld. S. S. Snow, was an earnest worker in the later days of William Miller, writes as follows: "The influence of the Advent movement upon the thought and spiritual life of the religious world has never (in my opinion) been sufficiently valued." It is hoped that at an early day a just appraisal may be granted.

CHAPTER XIX

THE SITUATION, OUTLOOK, NEEDS

THE historical narration was practically completed with the former chapter, but at the risk of exceeding somewhat the province of the History, we want to write regarding present conditions, the outlook and needs of the cause.

We will note first the situation Prophetically. History has established a rule of interpretation that we cannot depart from with sense or safety. Old Testament prophecies of the first Advent of our Lord were fulfilled in the most simple, plain, literal manner—and His coming in human flesh, in humiliation, as a Preacher, as a suffering Servant, as an expiatory and redeeming Sacrifice, was far more improbable than is a second glorious Advent. The ineffaceable fact of such fulfillment establishes a precedent to guide us unerringly in the interpretation of the great prophecies of His second appearing. And further, the predictions of the overthrow and the down treading of Jerusalem; of the persecutions of Christians; of the apostacy and tribulation of the church; of the preservation and the latter day world-wide spread of the Gospel; the signs of the time of the end; the last day perils, and the great world-war, have been literally fulfilled in their course through the sweep of long centuries and to this hour—and these facts furnish an unshakable foundation for faith and hope in the glorious, personal, visible, impending Advent of the Lord Jesus Christ. Amid the present tragic distress of nations we may indeed be certified that the great re-

demption draweth nigh (Luke 21: 25-28). It is no time for doubt, but high time for renewed faith, girded loins, burning lamps, and the valiant use of the armor of light.

The situation as to Doctrine. The two great central doctrines, those of the imminent personal Advent, and immortality the gift of God in Christ, were concurrently revived in various parts of the world (as before narrated). These have met a widely felt and urgent need, especially the latter teaching; have proven sound, salutary, and of practical efficient assistance in winning men of all classes to the Christ and the church. They have been most ably supported by many scholars and Christian workers of the first rank—only a small number of whom have been named in this History. This teaching, unmixed with the dreams of futurists and harmonious with the New Testament warnings of final separation and judgment at the Advent, is now as urgently needed as ever—as will appear to any serious student of the moral and religious conditions and tendencies of the times in this nation. This need is deeply felt by those of kindred faith across the sea, especially in France and Switzerland, where they confess that evangelical Protestantism must have a new system of dogmatics as related to human nature and destiny—strong, preachable doctrines of redemption and retribution—if it is to be a vital and commanding force. The situation at home and abroad is thus full of appeal and challenge to us to give good proof of the faith by adequate works until the Master shall appear.

ADVENT CHRISTIAN CONDITIONS

A careful survey shows that in several features these conditions are much improved.

1. While there may be a less number of small scattered meetings, there are more and better organized churches

than ever before in the history of the body. The churches are far better housed, many of them have excellent up-to-date edifices, and a larger number are served by pastors than in other days, and an excellent ratio of these are men whose labors give promise of increasing fruitfulness.

2. The Sunday-school work is progressively developing, its importance is more realized than formerly and we have a first-class full series of *Quarterlies*, and a fine corps of workers connected therewith. Ample facilities are thus furnished for further advance on this line of Christian activity.

3. The Young People's Loyal Workers Societies are a comparatively recent feature of our organizations, but they have for some years been a blessing in their locals, and the General Societies have given excellent assistance to the cause, some of them showing courage and capacity to carry forward sizable and worthy efforts. They are responsive, we believe, to the challenge of service, and ready for larger undertakings.

4. A reference to what has been recorded regarding the Publication Societies will abundantly show that most of these now have far better printing plants and outfit than in former days, some are showing a goodly spirit of enterprise and readiness for increased service. These can undertake much larger tasks with prompt despatch than ever before.

5. Compared with even as recent a date as 1900 the present development of our foreign mission work—as partially narrated in the last mission chapter—is most encouraging. God has graciously blessed with goodly results in the different fields, the work is well organized, and gives promise of abundant results. There is urgent need especially in China for more workers, larger plans, and more liberal financial support.

6. Interest in the educational work, though coming late, has in the last three decades, considerably increased, and in the last ten years, has most decidedly advanced. Now with our fine College buildings, outfit and faithful faculty, at Aurora, Illinois; the growing School of Theology at Boston, Mass., with the Academy for colored students in the South, and the Union Academy in China, promising history is making in this important branch of the cause. And this with goodly numbers of young men and women consecrating themselves to and preparing for Christian work and the service of the truth, is a feature of great encouragement and promise.

With this combination of organization and facilities the Advent Christian body is like a manufacturing plant, with buildings erected, improved machinery installed, and ready for a new departure in operations. With these promising advancements made and increased facilities at hand; with pressing needs and opportunities on every side; with the terrible world-war running its fearful course, and the conditions about us most ominous; with the prophetic periods running close to their latest extent, and the signs of the times in unprecedented development, we have a loud and mighty call to let go of the world, its treasures and its pleasures, and to give ourselves and our all, whether in the North, South, East or West, to prayer, consecration and service, as never before.

The outlook for successful work and increase is then . . . one of encouragement and goodly promise—if the Lord further tarries, and we must believe that this preparation for larger service is Providential, and designed to enable us to meet the duties of the hour. To labor to the best ends and the largest results there should be a well-considered, wisely drawn plan or program of service to God and men, in which the whole denomination, and the friends of

kindred faith on this side and beyond the sea, can unite, and there are those who are carefully considering such a plan.

SOME SPECIAL NEEDS

The writer takes the liberty to mention in this closing section a number of the things which he is impressed to class under the above sub-head.

1. A Revived Evangelism. This is one feature which is lacking in the foregoing summary of recent gains—and it is a serious deficiency. In earlier days this body was intensely evangelistic, had more evangelists than pastors. The change to settled pastors was wisely made, and was followed by a larger growth in the churches, but the reaction has carried us too far, and we have not continued to be as evangelistic or to raise up new churches in such measure as is needful. The present number engaged in such labors needs to be greatly increased—and to this end there should be fervent and increasing prayer in all our churches.

We further need a strong *doctrinal* evangelism, filled with Bible teaching. The appeal to sentiment and emotion will bring people to the altar, but you are likely to look in vain for the converts after the evangelist is gone. General revival work is breaking down at this point, and our own churches are suffering somewhat from the same experience. Evangelism at large and with us will die, and so will our churches, unless there is a renewal of strong doctrinal, Scripture-filled preaching, and people are so converted to the truth that they will stick to it and it will stick to them. A strong man must have strong bones; an enduring building must have big, strong timbers, or their equivalent, and a rugged, steadfast Christian is a person of deep convictions, and deep convictions are born of great truths

sealed by the blessing of the Holy Spirit. This evangelism should include a revival of tent and general home mission work; like the early campaigning with its willingly borne hardships and sacrifice, except that time and means should be used in places where permanent work and organized churches of adequate membership may result, and as a rule only where there is reasonable assurance of self-supporting churches in due season.

2. Larger Foreign Mission Activities. What we have written above must not be construed as favoring any retrenchment in our foreign work. The call for the world-wide preaching of the Gospel is Divine and imperative; no man or people who neglect to do their share in this work can justly expect any large measure of blessing from God. His commands are sovereign, and are absolute conditions of Divine favor. He has said, "Go," and we must go in interest, faith, prayer and purse, if we would have the promised presence even unto the end. If we want larger blessing at home we must increase our foreign undertakings. The call to-day is to world-wide service; but let us not forget that the greatest blessing we can give to any man, community or nation, is the pure Gospel of Jesus Christ; that is what He gave to the Roman world of His time with its cruelty, corruption, slavery and war. And it proved to be the power of God unto salvation to all who received it in true living faith.

3. Increased Publication Efforts. It has been quite generally recognized that this people fell short in their publication activities for many years of their middle history—especially in the call for and the issue of strong and weighty books, and in vigorously propagating the faith by this means. There has been a little quickening on this line within a few years, but there should be a far more vigorous advance movement. If the Lord further tarries

this must be a vital item in the future program; for if we are to be really a strong people we must produce a commanding book literature. Meanwhile our papers should be more liberally sustained and circulated and the books and tracts that we have should be extensively distributed.

4. Our Duty to Multitudes of Misled Men. I am more and more deeply convinced that as Watchmen on Zion's Walls, we have a solemn duty to do by thousands of men, who have borrowed, either from ancient philosophy or from the modern popular church, the notion of universal immortality and, adopting it into their fraternity rituals, are counting on universal salvation without expiation or regeneration; without Christ or the Church. Millions of well-meaning men are thus deceived, and this is why they are satisfied with a substitute for the Christian religion. The popular church has no vital message for them, for it has aided them to build their hopes on sinking sand. Will our full mission be performed and our souls be clear of responsibility, if seeing this peril, we do not devise some sagacious means of at least warning thousands of their danger and their need? The great Master and Lord of us all said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." Is there not here an urgent call to prayer and service?

5. The Need of more General Interest in the Work of the Whole Body. It is an old but very true saying that, "No whole is greater than the sum of its factors." Each individual, each local church and conference, and all the other larger organizations, should seriously consider their relation to the whole cause, and recognize their measure of responsibility for its success. In this relation surely no one liveth or dieth to himself alone. We fervently hope that as the General Conference and National Council become more a real leadership of the body, that closer co-

operation may ensue, and that all, from ocean to ocean, North and South may take a more direct, lively and effective interest in the unity and prosperity of all the work. The cause surely needs and is worthy of this.

6. The Need of Broad Vision and Large, Unselfish Fellowship. At some seasons in the past this cause, like others, has suffered from a lack of these, but it is surely high time to take to heart this lesson and to pray and seek for grace to appreciate big-minded, broad-visioned men, who really have the capacity for wise leadership and constructive work and who are willing to give life and all to the service of God and His truth. Such men are God-given, they are not self-seekers, they should be helped, not hampered or hindered. Let us love and pray for those we have of this kind, and pray that God may give us more as the need may be. It is not only essential to have such leaders, but just as necessary to have good followers and lifters. We should each accept our place and gladly do the work at hand. We must bear with minor differences, keep to the main truths and lines of service, and keep the unity of the Spirit in the bonds of peace.

7. Need of More Men for Our Ministry. A few years ago I received the following note from a successful city pastor in the West, and I cannot do better than pass it on with most hearty indorsement:

"Our great need this way is *men*; men of intelligence, spirituality, industry and catholic sympathies, such as will lead them to study our work from the standpoint of the church and world at large. We have excellent men, but we need more. . . . I hope you will be led to make an appeal for young men for the ministry."

Let all who read these lines take this appeal to the Lord of the harvest. In connection with this we must add that a far better support of the ministry of this faith is urgently

needed. A very few churches are duly awake to this. Others should note and at once follow their example.

8. Need of Genuine Persistent Work. In a few places we have recorded or noted the adoption of excellent plans, or calls for enlarged effort, for commanding action, which were not carried out. These things show the absolute need of resolute, insistent, abiding push in the work. We must not only plan the work but work the plan, and the latter is the only thing that really counts. We have had a surplus of those who were willing to advise, but that was the end of the matter. We need more patient, persistent workers. Our greatest opportunities are now before us, if the Lord further tarries. Let us now arouse anew to the service. To fail at this time would be a calamity, a tragedy!

After all, "It is not by might nor by power, but by My Spirit, saith Jehovah." We can do nothing without the presence and power of the Holy Spirit.

In the course of this History many instances of special blessing and power are recorded—it is hoped that each case will prompt those who read to pray earnestly for visitations of the Spirit in these days; for surely God waits to bless His consecrated people, and, "It is time," as said an ancient prophet, "to seek Jehovah till He come and rain righteousness upon us." It is a matter of record in the past that whenever wise plans have been applied with prayer, faith and contagious enthusiasm, God has given blessing and increase in spite of difficulties. Let us have faith, courage, and loyalty for the time that remains.

We believe it is wise to seek closer affiliation with European kindred workers—for if we mistake not the cause there, through the death of many leading and learned advocates, is now in need of increased stimulus and would appreciate sympathetic co-operation. Giving timely assistance to our small churches there, and cordial aid to the

larger testimony, appears to be an opportunity for effective service.

It would seem that this unprecedented, fearful world-war must bring the end, that these are the early travail pains of earth's last catastrophe, and of creation's second birth. But if we learn wisdom by past experiences we shall not be rash in our predictions, and we must guard against laying excessive stress on any one line of prophecy. If this state of things does not directly issue in the final crisis, it will be but a further extension of the tarrying time, and of God's long-suffering to a judgment-bound world (2 Peter 3: 9, 15). We must therefore have an adequate, sagacious program of service and *occupy* till He shall come.

The spirit of the earliest Adventists was, "The Lord is coming, let us plan great things; let us do great things." In that purpose they gave themselves to the work to the utmost. This is the true spirit; may it fall on all our people in this momentous time.

"Worlds are charging, heaven beholding;
Thou has but an hour to fight;
Now the blazoned cross unfolding,
On—right onward for the right!
On! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

—Arthur Cleveland Coxe.

APPENDIX I

On page 152 a further mention of "Millennial Views" was promised, and this was in recognition of changes that have taken place in the views of a considerable number of the Advent Christian people on this subject.

All the early teachers, so far as we know, held the view, as stated by Rev. D. T. Taylor, on page 151, that the thousand years of Revelation XX are to follow the Advent of Christ, lying between the resurrection of the righteous and the wicked, and that it is to be a period of judgment, and of transition from the Gospel age to the eternal kingdom. Many still hold this view, and it had such a strong place in the faith of the early Church, among the Reformers, the Premillennialists and all the early Adventists that it calls for respect among all candid students and teachers. This interpretation stands squarely against the claims of the Roman Catholics, who hold that the thousand years is a symbol of an indefinite period, which began with the passion and resurrection of Christ and was more fully introduced upon the fall of pagan Rome, and has been fulfilled in the reign of departed souls with Christ in heaven and in the reign of the Popes on earth—the Holy Roman Empire. Adherents of this teaching have little difficulty in finding a place in the past where the church has lived and reigned with Christ. But all Premillennialists have denied this, as also that Protestant heresy, the Whitbyan theory of a temporal millennium, and have, with most of the Adventists, put the one thousand years beyond the personal Advent of Christ—insisting that the true church has been and is to be a suffering, serving and waiting church until her King returns.

About the time the teaching appeared which denied the resurrection of the wicked, a new view of Rev. XX was sought for, and an increasing number, even of those holding to the reliving of all the dead, have since taught that there is no period of time between the resurrection of the just and unjust, that Rev. XX is wholly symbolical, that the thousand years should be located in the past, and should be applied, as to the binding of the dragon, to the restraint of pagan Rome.

APPENDIX II

MISCELLANEOUS NOTES

ENCOURAGING UNITY. While there has been some difference of teaching on the above question, and on a few other points of doctrine, details of prophecy, and methods of service, there has been on the whole a considerable unity on the main doctrines and principal lines of work—especially so for a people of independence, among whom every man is privileged to do his own thinking. With due regard for the prayer of the Christ, and the spirit of service which is the call of the hour, we may expect to see this unity still more manifest.

ANOTHER ABLE WITNESS. Students of the *Senior Blessed Hope Quarterly* have likely noticed that Editor Carter has quoted freely from E. W. Bullinger, D.D., referring to the *Companion Bible, Part V*, published by the Oxford University Press, and to his *Critical Lexicon and Concordance*. Dr. Bullinger is, we are assured, a pronounced advocate of the sleep of the dead.

NOTABLE CONVENTIONS. As we go to press reports are at hand from the notable Queen's Hall Meetings, held in England last December, and from the great inter-denominational Prophetic Conference, held in Philadelphia, May 28-30, just passed. The large attendance, the intense interest shown and the fervent witness borne regarding the imminent, personal coming of the Christ are most cheering. We rejoice in this, though we regret that the testimony is mixed with so much that we are compelled, by sober rules of interpretation, to consider serious error. The Christ and His Apostles talked of judgment and doom at the Advent, for the unsaved, not of evangelism.

"DECLARATION OF PRINCIPLES." To any friends who would inquire further regarding the faith represented in this History, we would commend the above tractlet, and other works for sale at the A. C. Publication Office.

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